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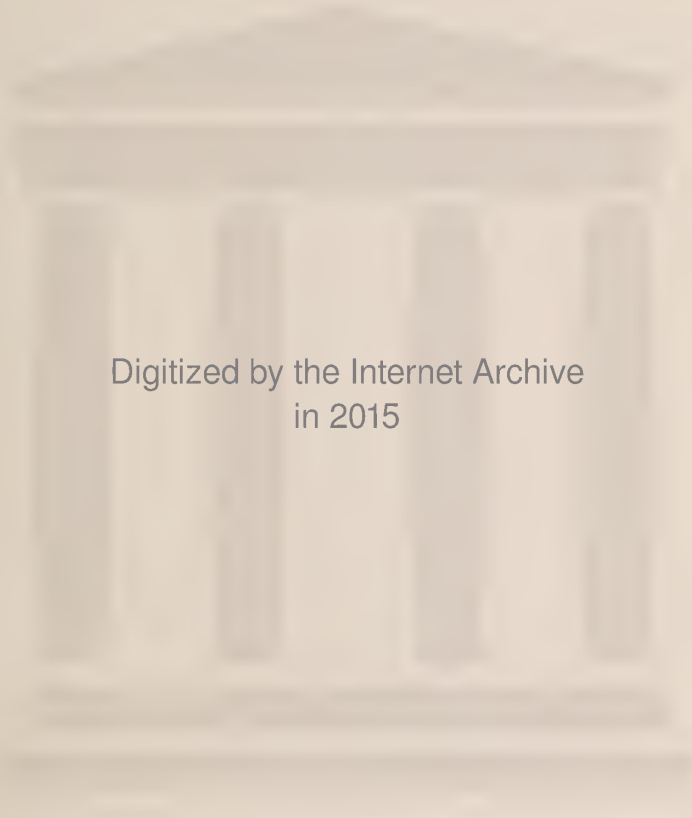
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In Memoriam
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MASSACRED
AT
WHASANG. NEAR KUCHENG
1ST AUGUST 1895.
"THEY OVERCAME BY [illegible] BLOOD OF THE LAMB".

THE

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THE OUTLOOK FOR THE TWENTIETH CENTURY.

BY THE EDITOR-IN-CHIEF.

We are now solemnly compelled to confront the work of a new century. We need, first of all, a new vision and revelation, both of our opportunity and our responsibility. Christ is the Light of the World, but so is His Church. This is impressively brought to view in 2 Cor. iv: 4–7. Satan is represented as blinding the eyes of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them. The exact conception is, lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same passage we are taught that He who commanded the light to shine out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others. And further on, we are taught this additional lesson, that one of the greatest proofs, both of the power and grace of God, is found in thus making possible that so frail and unworthy a "vessel of earth" should both be able to bear or contain such Divine splendor as a revelation to itself, and also bear forth, or convey such glory as a revelation to others. The lesson of this significant passage is that the highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the Gospel. Practically that glory will never shine in the hearts of men unless it comes to them through believers, as mirrors or transmitters of God's grace.

With this new century we confront a new crisis in missions, and the question is, Who is to meet it, and how is it to be met? At least four factors combine to constitute this a new and critical emergency in missions, quite beyond any previous one in importance and appeal; those factors are the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and

the lack of a proper spirit of prayer on the part of the Church at large.

I. Devout students of missions urgently appeal in behalf of immense areas and populations thus far unreached or neglected. Two great Oriental empires are each a world in itself. India and China contain half the total population of the world. Yet, what has so far been done among these seven hundred millions is comparatively insignificant. When, in 1865, J. Hudson Taylor organized the China Inland Mission, eleven vast provinces of inland China had no resident Protestant missionary. Notwithstanding the hundreds of missionaries in India, the Decennial Conference of Bombay, in 1893, appealed to the Christian Church at large for help in meeting "an opportunity and responsibility never known before." Each of the great native states has been occupied by a missionary or two, but many smaller states have not yet been entered even by a single preacher, teacher, or healer, Nepal alone being shut to the Gospel. Bengal has a non-Christian population vaster than the whole population of the United States, and Bahar has but thirty missionaries, one-half being women, for twenty-five million souls.

LANDS TO BE POSSESSED.

Besides India and China, five great districts are as yet totally unreached by Protestant missionaries; three of them in Asia, one in Africa, and one in South America:

1. There is the vast territory of inner and lower central Asia, including Tibet, and reaching over the entire heart of that vast continent. Tibet is not therefore the only unoccupied country in Asia, but only a small part of what Coleridge called the "vast undone."

2. Upper Asia, or Russian Asia, is an immense field over most of which only Greek priests have access to the people.

3. Arabia, with its nomadic tribes and shrine of the false prophet, is practically unreached. There are only four stations on the border.

4. The Sudan, reaching from the Kong Mountains to the Nile valley, three thousand miles in length, east and west, has a population greater than that of the United States, and estimated at from seventy to ninety million, held under the Crescent's sway.

5. The central portion of South America, the Amazon basin, with millions of natives, is still marked by paganism or has only a corrupt papal system, as bad as paganism.

II. We need to feel the inadequacy of our present working force and working funds. The laborers are few. Protestant Christendom represents two hundred million members, identified with the reformed churches, yet has less than fifteen thousand missionaries, one-third being unmarried women. With these are laboring a force of about fifty thousand native ministers and helpers, less than one-tenth of

whom are ordained. If we liberally estimate the number of the total force at work for Christ abroad at sixty-five thousand, we have one laborer for about twenty-five thousand souls. Surely it would be a small thing for the Church of Christ to supply one missionary for at least every fifty thousand of the unevangelized.

The gifts of the Church are sadly, inexcusably small. The late Dean Vahl, who erred on the side of caution in his estimates, reckoned the total income of missionary societies in 1891 at less than fourteen million dollars. Yet, year by year, embarrassment with debt is the almost universal fact with missionary societies; and, as a consequence, the fatal cry of "retrenchment" compels expenses to be cut down, in some cases, one-third. This means nothing less than the stoppage and blockage of all advance and aggressive movements; and, still worse, the actual abandonment of advantages already gained, as if an army of occupation were forced not only to halt, but actually to give up strategic points, occupied after much loss of blood and treasure, and to retreat in the face of a jubilant foe.

THE WEALTH OF THE CHURCH.

There can be no apology for any lack of ample gifts to the cause of missions. The Church can no longer say, like Peter, "Silver and gold have I none." Of the wealth of the world a very large proportion is in the hands of Christian disciples. One of the most important deaths in 1899 was that of a merchant prince who had for years been prominent, not only in business circles, but in Christian circles also. His wealth was colossal, reckoned by scores of millions of dollars. The death of such a man was the fall of a commercial giant, and huge interests were involved. This man was identified with evangelical enterprises and known as an active Christian. Much interest was naturally concentrated on the provisions of his will. It was found that, out of a total of about seventy million dollars, embraced in his bequests, all *but about one out of seventy*, went to the family, friends, and servants, the sum total of benevolent legacies being about one million dollars.

Without judging any man's case, since to his own Master he standeth or falleth, if the published account be trustworthy, it will appear what vast powers were lodged in *one man* wherewith to build up or strengthen the missionary work of the world. One-seventh of this vast sum left to the cause of God would have nearly doubled the amount which that year went to the support of the missionary societies of America, Britain, and Germany. But what an immense uplift would have come to the entire work of Christ at home and abroad, had the terms of this legacy been reversed, had the sixty-nine millions gone to benevolence, and the million been distributed among the heirs! Yet, in apostolic days, disciples sold their entire possessions

and brought the price and laid it on the altar of service, so that there was no need unmet, and there was "meat in God's House."

We can not withhold our deep conviction that the principle of the believer's stewardship in property needs to be reexamined in the light of the Word of God. Immense sums, in the aggregate, lie like a dormant power, in the purses even of God's poor. Leaving out of account all the resources and responsibilities of the wealthy, if the little that God's poorer saints possess could be so administered as to economize for His cause what now runs to waste, a great river of beneficence, never dry but always abundant, would overflow with blessing to all mankind. From time to time God gives us the secret biography of some poor saint, like that needle woman of Norwich, Sarah Hosmer, who out of a few dollars a week five times saved enough to put a native convert of Armenia through a theological school and prepare him for the Gospel ministry; or like that crippled rheumatic widow of Dr. A. J. Gordon's church in Boston, who, having a small income of twelve hundred dollars, saved two-thirds of it for God, and for herself and her son reserved only the other third! There is no greater reproach to the Church of Christ than her low standard of giving. It is a shame that God's cause should ever have to make even an appeal.

SOME OF OUR POSSIBILITIES.

III. We need to learn a lesson as to the possibilities of proper effort. A singular example of the effectiveness of energy, self-denial, and prudence in human enterprise is found in that episode of Canadian history, known as the Red River expedition, about which few, even of Englishmen, know. When the mercurial and excitable people of Northwest Canada, the French and French halfbreed of the population, refused to concur in that transfer of the Hudson Bay Company's proprietary rights to the Canadian Government, which they construed as hostile to their interests; when they rebelled and actually took up arms, erected a provisional government with Louis Riel at the head, and gathered six hundred armed men to sustain the dignity of the new republic; when, furthermore, they proceeded in defiance of all justice and righteousness to put to death, after sentence by a mock tribunal, a British subject, Scott, for no worse crime than opposition to their rule of usurpation—all hope of amicable adjustment was gone, and no alternative remained. The Canadian Government must punish such rebellion and vindicate rightful authority. But Fort Garry, where the insurgents made their stronghold, was twelve hundred miles from Toronto, and but half this distance could be crossed by any railcar or steamboat; the rest of the way lay through a pathless wilderness of forest, through which ran a chain of lakes and rivers, with perilous rapids and precipitous falls, and on such waters

no boats larger than an Indian canoe had ever yet been seen. An adequate force must make its way over such a region with all the needful equipment of modern warfare and suitable provisions for a long journey to and fro.

Lord Wolseley, as he is now known, was the officer who undertook to lead this band of soldiers against the rebels in Fort Garry. He both organized and commanded the Red River Expedition, and won himself a high reputation for skill and persistence. This has been pronounced to be the one solitary example of an army advancing by a lengthened and almost impracticable route, accomplishing its task, and returning home without the loss of a single life either in battle or by disease.*

Twelve hundred fighting men he led, and they had two hundred boats, besides artillery and provisions for two months. To pass along the great lakes until they reached Thunder Bay in Lake Superior, was a comparatively easy task. But it took six weeks to get from Thunder Bay fifty miles to Lake Shebandowan, toiling up the steep ascents to the ridge of the watershed. Then they rowed along the chain of small lakes, disembarking at the portages, and carrying on their shoulders what they could not drag across the intervals of land. Before they got to Lake Winnipeg they had thus disembarked nearly fifty times, and performed these labors. Yet they did the work, and after three months they reached their terminus. Twenty-five times were the stores unshipped and the boats drawn ashore while going along the Winnipeg River, to avoid the numerous and treacherous falls. No spirituous liquors had been dealt out, and not only was no life lost, but order perfectly reigned, and the fort was evacuated on their approach without firing a gun.

What results might crown mission enterprise if into our spiritual service more of such daring, energy, persistence, and heroism were introduced !

THE SUCCESS OF FAILURE.

IV. We must learn, too, the success of failure—that we are to do our work as unto God and consent to seeming defeat if it be His will. The section of Isaiah from which our Lord read at Nazareth, Luke iv: 16–30, announced His whole mission, its Divine character, and His special endowment and enduement for His work; and this passage, couched in such terms in the first person singular, and so remarkably fitted to be His utterance when He first opened His mouth in His capacity as a prophet, and in His own village, reads and sounds as tho it were expressly written for this very occasion, as indeed it was in the determinate counsel and foreknowledge of God. It is, however, very noteworthy that of that section of Isaiah's prophecy, the *great burden*

* McKenzie's "America," 418.

is THE SERVANT OF JEHOVAH. Seventeen times the expression, "My servant," "His servant," "Thy servant," or, the "Servant of Jehovah," occurs, and often coupled with such phrases as "Mine Elect, in whom My soul delighteth," "My Messenger," etc.; *and yet,* this same Servant is despised and rejected of men, a man of sorrows and acquainted with grief, abhorred of the nation, imprisoned, judged, led as a lamb to the slaughter. What a lesson on service! In visage marred more than the son of man! All outward signs being symptoms of defeat and discouragement! Judged by human standards, His life was a FAILURE. He labored in vain and spent His strength for naught. There was not a token of success, that could be discerned by a world's standards of judgment. But He was, nevertheless, Jehovah's Servant, doing His will, even in His suffering, triumphant, and in His defeat and death, victorious. To Him it was and is given to raise up the tribes of Jacob, to be the true Isaiah—God's prince; before Him all kings are to fall down and worship, and He is to be for salvation to the ends of the earth.

We have only to turn to the Apocalypse (v) and see how God's "lion" king is a slaughtered "Lamb." The pangs of travail, in a sense, have already lasted two thousand years, and not yet does He see the satisfying result that shall fill even His Divine "soul." But the day is coming, and prophetically already He sees it and is glad.

A WORKINGMAN'S THREE MOTTOES.

Some years ago in a workingmen's magazine, in Britain, a Christian mechanic wrote an article on his "Three Mottoes." They were, "I and God," "God and I," "God and not I." The paper was a simple history of the three stages of his service as a disciple: First, when he conceived of the work as his own and asked God's help; then, when he thought of the work as God's, and himself as a coworker in it; but the last and most restful and successful stage, when he saw God as the one Great Worker and himself as only an instrument, taken up, fitted for service, and used in God's way and time. Nothing is more needful than for us to feel that we are simply and only tools in His hand, and the highest perfection of a tool is that it is absolutely ready for the workman and perfectly passive in his grasp. When we learn this lesson, that it is His yoke we take on us and His burden that we bear, we cease to feel any of that care which implies a responsibility we can not sustain, and an anxiety we can not endure. There is an ability we do not possess, a strength we can not command, a result which we can not control. Obedience is ours, and only obedience; He assumes all responsibility, both for the command and the consequences.

V. The old lesson needs constant reiteration, that no large success is possible in God's work without the mind of Christ.

Modern history has furnished a marvelous example of a Christian hero in Gen. Charles George Gordon, the lamented martyr of Khartum. The four great laws of his life were these: 1. Absolute self-oblivion; 2. Absence of all pretension; 3. Utter indifference to worldly honors; 4. Complete absorption in the will of God. And he lived by these laws with strange fidelity, even to tearing out pages from the manuscript of his would-be biographer, who, in giving the story of the Taiping rebellion, unduly eulogized him; and to melting down his gold medal, that the starving operatives of Lancashire might have bread.

It is obvious to all spiritual-minded disciples that a higher type of piety is the one pressing need of our day. The new reformation needful is not only doctrinal, but above all ethical, spiritual, practical. We need more Christlike Christians. Worldliness dims the vision of the unseen, and paralyzes the grasp of faith and hope upon the verities of God's true Word, and chills the very heart of love. Selfishness is the dearth of all true godliness and the death of all true benevolence. It is a melancholy fact that the standard of holy living God has set up is no longer the practical model adopted, or even accepted, by the average disciple. We have used the emphatic word, *accepted*, for the most melancholy feature of it all is that the Scriptural pattern is virtually disallowed as no longer fitted to, or binding upon, disciples of our day. When attention is called to the astounding contradiction between our Lord's injunctions (as in Matt. xvi:21–26) and current types of Christian character and conduct, we are told that this teaching was for the apostolic age, and is not appropriate for the time now present; that such principles make monks and nuns, recluses and ascetics; that we are in the world and must not be sour and gloomy separatists like the Pharisees; that if we would win men, we must mingle with men; and that our esthetic tastes were given us to indulge, not to crucify, etc. The modern wine-drinking, card-playing, theater-going, horse-racing, party-giving disciple, extravagant in dress, in house appointments, in whole style of expenditure, cultivates luxury on principle, and takes ease on the soft couch of selfish pleasure, with a conscience void of offense. The Bible is not a book for to-day in all these austere views of life. Self-denial has had its day, or may be in vogue for heroic missionaries, but it is out of date in Christian lands. It is not only lawful, but commendable to hoard great wealth and leave great fortunes to one's heirs. Houses full of expensive furniture and garniture, are not thought of as "the things that make a deathbed terrible," even when the luxurious liver sees millions dying of spiritual famine. Surely unless the Lord Jehovah has abdicated his judgment seat, or reversed His judicial decisions, there is a day of destiny ahead, where the modern "disciple" is going to be put to shame!

(TO BE CONTINUED.)

THE PERSECUTION OF CHINESE CHRISTIANS.

BY REV. HUNTER CORBETT, D.D., CHEFOO, CHINA.
Missionary of the Presbyterian Board of the United States (North). 1863.

Almost immediately after the queen dowager usurped the "dragon throne," in September, 1898, bitter and relentless persecution of Chinese Christians began in the Shantung province. Armed men went from village to village in search of Christian families. Houses were forcibly broken into; grain, furniture, dishes, cooking utensils, bedding, clothing, and everything that could be carried off, seized. Even doors, windows, and roof timbers of the houses were taken. Cattle driven off; clothing in some instances was stripped from the backs of Christians, and the people left in cold winter weather in utter destitution. Any who locked their doors or tried to protect their property were savagely beaten and compelled to flee for life. Heathen neighbors and relatives were warned that if they received or aided the Christians they would meet with similar treatment. The families connected with the Roman Catholic Church were first attacked. Soon, however, Protestant families met with the same treatment. Officials were deaf to all appeals for justice or mercy. They refused to arrest rioters or protect the persecuted Christians. One officer, who had been friendly to the missionaries, admitted that in consequence of secret instructions from headquarters he was helpless.

One official, who was appealed to for protection, angrily replied to the Christians:

> You have brought all this misery upon yourselves. You have allowed yourselves to be deceived by the foreigners. You have embraced the depraved and hateful foreign religion, and by so doing you have provoked the righteous indignation of the Boxers, who, stirred by patriotic motives, were constrained to inflict upon you the punishment you so richly deserve.

Earnest appeals from John Fowler, Esq., U. S. consul at Chefoo, secured many official proclamations, speaking in high praise of the Christian religion, and of the protection due to all loyal Chinese subjects, etc. One Boxer leader, who was not only a terror to the Christians, but to all peace-loving and law-abiding people, told the Christians that they were simple people in not understanding that the proclamations were meant solely to blind the foreigners, whereas all intelligent Chinese understood the true meaning to be the very opposite of the language used. Subsequent events have proved that he had the key to the situation.

The anti-foreign governor, Yu Hs'ien, took advantage of the excitement which followed the murder of two Catholic German priests, and the seizure of the Kiao-chou port by the German admiral, encouraged and fostered the organization since known as the Boxer or "Great

Knife Sect" movement. (The latter so-called from the long and broad heavy swords used by the Boxers.) Imperial proclamations were published, calling on the people everywhere to organize for self-protection. This met with a most enthusiastic reception. Boxer leaders traveled over the country organizing and drilling recruits, living at the expense of those who enlisted. The leaders claimed to be acting not only under imperial sanction, but also to be aided by invisible spirits, who would make them invulnerable, and aid in exterminating or driving off all foreigners, and either killing or compelling all native Christians to recant. Boxer flags and banners were seen wherever this sect was organized. Four large characters were written on each flag, meaning protect the Manchu dynasty and destroy foreigners. The whole province was rapidly drifting into a state of anarchy, endangering not only the life and property of native Christians, but also of foreigners, whether missionaries, railroad men, miners, or others. Through the remonstrance of foreign ministers at Peking the governor, Yu Hs'ien, was removed. He went immediately to Peking, where the queen dowager received him with distinguished honors and special reward. Subsequently, against the strong protest of the foreign ministers, Yu Hs'ien was appointed governor of the province of Shansi, and during the few months he has been there has gained the notoriety of securing the massacre of probably one hundred foreign missionaries, and the almost total extermination of native Christians.

THE MASSACRE AT TAI-YUEN FU.

A trustworthy Chinese, who for nearly two years has been connected with a printing press at Taiyuen fu, the capital of Shansi, has returned to Shanghai, and gives the following account. He says he saw with his own eyes the mission buildings on fire, and the pitiable picture of ruthless massacre of missionaries and native Christians. He says early in June, in obedience to the governor's command, Boxers began to scour the whole country, seizing missionaries and converts to the number of several hundred, all of whom they brought to the provincial capital for slaughter. Men, women, and children were assembled at the great gate of the governor's yamen, and entirely surrounded by the governor's troops, so that none could escape, and at the governor's command were all massacred. The heads of the missionaries were subsequently hung up at the various gates of the city, and their mangled bodies were thrown into a large pit outside the city, and covered with earth. Governor Yu Hs'ien notified the empress dowager of his wonderful success, and claimed the reward promised. Later he had the honor of entertaining the empress and her court for a time after the flight from Peking.

Rev. Ting Li Mei, pastor of two country churches, which pay the entire salary of the pastor, was arrested July 7th at his home one

hundred and thirty miles southwest of Chefoo. The following morning the officer charged him with being a disturber of the peace, which simply meant that he was a Christian leader. The officer commanded him to be thrown on his face, and in the officer's presence to be beaten two hundred blows with a bamboo club. This was done in the most brutal manner; subsequently some of the attendants, who witnessed the beating, told him that the beating he received was almost as severe as one thousand blows given in the ordinary way.

The officer told Mr. Ting that instructions had come from the governor at Chinan fu that he must compel all the Christians to recant; if they refused, their houses and churches would be confiscated, they would be regarded as disloyal subjects, and given no protection from the Boxers. For days Mr. Ting was kept in prison, and every effort made to induce him to recant and promise to have nothing more to do with Christianity. He told his tormentors again and again they might kill him, but he could not deny Jesus who gave His life to redeem him. His patience and firmness made such an impression on his fellow-prisoners that one man became deeply interested in the truth, and began to pray and seek salvation. Finally Mr. Ting was released by order of the governor in response to an appeal from the United States consul. The officer warned him that if he did not leave the district under his jurisdiction, and never return either to live or preach there, the consequences might be serious. Other leading members of the church in that district were also beaten. Many fled in the night, and after nearly four months are unable to return in safety to their homes.

REV. TING LI MEI.

In the P'ang-chuang district twenty-three out-stations have been attacked by the Boxers. The churches were either locked and sealed by the local authorities, or burned or pulled down to the foundation. All the preachers, teachers, and any connected with the mission have been compelled to flee or pay heavy fines — some have mortgaged all their property to raise the money. One preacher has remained in

his hiding-place three months, and still does not dare to venture home.

The church and schoolhouse at the village of Ta Shin T'au, near the German territory, was burned in September, the homes of the Christians broken into and looted, and all the Christians compelled to flee to the Germans for protection. The church there pays the full salary of the pastor, and also the school teacher. All the Christians there are holding fast to their professions.

At T'aitsz Chuang, fifteen miles from Ta Shin Tau, the Boxers took forcible possession of the church and made it, for a time, their headquarters. Not only the Christian families in that town, but in all

CHINESE CHRISTIAN REFUGEES FROM CHIHLI, HONAN AND SHANTUNG PROVINCES.

the surrounding villages, have had their houses looted and everything either carried off or destroyed. A few have escaped so far by paying heavy fines. For nearly two years the Christians in that district have been kept in constant terror, and have had to watch their houses and fields night and day, fearing hostile attacks. Again and again the Christians have been compelled to flee for their lives to the neglect of their farms and means of livelihood. The official was constantly appealed to for protection, but his sympathies were all with the Boxers. Of late the Christians feared to even report their losses to the officer, as his underlings everywhere circulated the word that the officer had received instructions to compel all Christians to recant. They felt their only safety was to keep away, or flee if the officer sent to arrest them. A few days ago word came that the Boxer leader in that

district had become so daring and violent that everybody, Christians and heathen, feared him. German soldiers, dressed as Chinese, went in the night and arrested him, and handed him over for execution, and in a day or two he was decapitated. His brothers and sons, however, seem ready to take his place, and are breathing out rage and revenge on the Christians. They have beaten one man so that his life was despaired of.

A FAMILY OF MARTYRS.

Rev. Wang Chao Shang lately left Shantung to accept a call to the Second Presbyterian Church at Peking. Early in June a son, a young lad, was seized by the Boxers, who tried to compel the boy to deny Jesus and burn incense and worship idols. He refused and in consequence was beheaded. When his father heard the sad news he said it was the faithful Christian teaching of the boy's mother that made him faithful unto death. A few nights later the Boxers went to the home of Mr. Wang, set his house on fire, and all the inmates fled for their lives. In the darkness the family became separated. The father, two sons, and a little daughter remained together and endured the terrible siege of two months under almost constant shot and shell. Mrs. Wang, a daughter-in-law, and her infant, a daughter aged eighteen, two small nephews, and the father of Mrs. Wang escaped together and found temporary shelter near one of the city gates. The father of Mrs. Wang, named Tsung, a man seventy-six years of age, went to the market to buy food; on the way the Boxers met him and called out, "Are you a member of the Catholic Church?" He replied, "No." One said, "He is an old man, let him alone." Mr. Tsung called out, "I am not a Catholic, but I believe and trust in Jesus, and am a member of the Church of Jesus." He was beheaded and his flesh cut in slices on one of the main streets of Peking. Mrs. Wang and all who remained with her tried to flee into the country for safety and begged food by the way for several days. Finally the Boxers overtook and arrested them, and in the presence of a great crowd attending an open-air theater all were beheaded, and their bodies hacked all over with heavy swords. Mrs. Wang was the last killed. The Boxers seemed disposed to spare her life. She called out, "I believe in Jesus with all my heart and trust Him for the salvation of my soul; do you not want to kill me, too?" She also died for the truth. She was a well-educated woman, and from a child has known and loved her Savior. She has done a grand work as teacher for missionary ladies learning the language. Her father was baptized in 1866, and was one of the first converts connected with the church at Chefoo. The two nephews are reported to have been spared and adopted by two brothers who are soldiers.

Rev. Teng Ying, pastor of the First Presbyterian Church, Peking, with his entire family, consisting of nine persons, were massacred.

The Boxers burned the Presbyterian church June 18th. The same day the Boxers went to the home of a Christian family named Tu living near the church. The father, mother, daughter, aged fifteen, daughter in-law, aged twenty, a son named Tu Teh Ping, aged eight, and a little girl, aged three, were all seized and their arms bound with ropes behind their backs. They were taken to a temple outside the city wall. The Boxers pretended to be able to tell all who were truly Christians by seeing the sign of the cross on their foreheads. All except Tu Teh Ping and his little sister were pronounced worthy of death. They were all beheaded, and their flesh cut in slices. The two children were pronounced ownerless and offered to any one who wished to take them. A soldier took the boy, and soon afterward gave him to another man, who took him to his uncle's home. After the siege the little boy came to the missionaries, who sent him to Chefoo to meet his older brother, an earnest Christian young man, a student in the Tung-chou college. It is not known what became of the little three year old girl. A few days later the grandfather of these children, a Christian man aged seventy-two, was bound with his hands and feet together, swung on a pole, and carried by two men to the same temple, where he was massacred.

TU TEH PING AND TU TEH WUN.
These are the only two surviving members of a Christian family massacred at Peking.

The fate of Miss Newton's schoolgirls has brought sadness to many. Miss Newton feared there might be an attack upon her school, so sent all to their homes in the city, or to places provided for them, thinking they were safer there than any other place. Four of the Chinese lady teachers and many of the pupils are known certainly to have been massacred. Only six of a school of about thirty pupils are known to have escaped death.

The school for the blind, under the care of the Rev. W. H. Murray, has been blotted out of existence. The Boxers broke into the compound, and savagely killed every one, thirty boys and five girls, and burned the buildings.

At first the Boxers as a rule took their victims outside of the city as criminals are taken, and killed them there. Later the taste for blood and rapine grew. Indiscriminate slaughter, robbery, and arson marked the track of these demoniac bands. Armed men went everywhere throughout Peking, seeking for Christians, and any who had been connected in any way with foreigners. Neighbors were found everywhere ready to act as guides and assist in plundering and carrying off all they could, while the Boxers were beheading and setting the houses on fire. It is said the Boxers would call to men, women, or children they might meet or see on the street: "You are members of the foreign (or devil's) church, are you not?" If they showed any signs of fear, or tried to escape, they were killed at once. Many who were not in any way connected with foreigners or the Christian church are said to have been killed and had their houses burned.

Chin Tsai Chang, a young man connected with the American Methodist Mission at Tsun-hua, one hundred miles east of Peking, escaped to Chefoo, and testifies that no sooner were the missionaries compelled to flee for their lives, near the end of June, than the hospital, church, schoolhouses, and missionary dwelling-houses were all looted and burned. Miss Liu Wen Lun, a teacher in the girls' school, and her widowed mother were seized by the Boxers. All were surprised that the teacher showed no signs of fear. She was given her choice either to recant or die. She replied: "I can never deny my precious Savior. You can kill me, but you can not compel me to deny Jesus and worship false gods." Her body was hacked from head to feet in a shocking manner, and then thrown into a dry well. The mother is supposed to have been killed at the same time. The Christians all fled to the hills, hoping to hide from their enemies. They were pursued, however, as tho they had been wolves, and only those who were able to flee beyond that district, escaped death. One colporteur was taken to a temple, beheaded, and disemboweled.

The *Peking and Tientsin Times* of October 13, contains a sad account of merciless cruelty inflicted on Christians living in towns and villages within a radius of a few miles distant from Peking. Rev. Tewkesbury, of the American Board Mission, went with an escort of twenty of the United States cavalry, to visit places where converts were known to live before the Boxer trouble broke out. Some of the poor Christians, as well as their non-Christian relatives, were found to have been buried alive, others were burned at the stake, and others were first saturated with kerosene oil and then set on fire.

A Christian, who narrowly escaped with his life, came from Manchuria. He testifies that no sooner had the missionaries been compelled to flee from Mukden than the two hospitals, where thousands had received free treatment, were first set on fire and afterward every building connected with the missionary work of the Seoteh United

Presbyterian, and Irish Presbyterian missions, were utterly destroyed. The fine Roman Catholic church was surrounded by Boxers and imperial soldiers. The church was set on fire, and not one of the many refugees, who had fled for safety to the church, were suffered to escape. It is said a Roman Catholic bishop, two French priests, and two sisters of mercy perished in the flames. All the native converts, both Catholic and Protestant, who failed to escape early from the city, are said to have been massacred. In one center in Manchuria, where there were a great number of church members, it is said a high official had all the converts from far and near brought into his presence. A great crowd of imperial soldiers and Boxers, armed with swords, surrounded them, like bloodthirty tigers, waiting to be allowed to spring upon them. The officer told the Christians they could now choose between life and death. If they renounced Christianity and promised never again to have anything to do with foreigners and their religion, he would spare their lives and protect them; if not, he would regard them as rebellious subjects. Alas! they were overcome as by panic, and promised to comply with the officer's command.

The same thing happened in some centers in the Shantung province. Some of those who recanted claim that it was only with the lips, while in their hearts they could not deny Christ. Others claim all the authorities demanded was that they should promise to forsake the foreign religion, and in making the promise they felt in their hearts that the Christian religion was not a foreign one, and they intended to hold to the truth, and believe in their hearts, even tho they can not make an open profession at the present time. One man said, his parents were both nearing eighty years of age, were feeble and unable to flee, and in the face of death he could not with a good conscience either attempt to flee and forsake his parents, nor could he see them massacred; consequently his father's name was given as his representative of the family, and they were reported among those who have recanted. The governor, in reply to a remonstrance sent by the United States consul, said, this recantation was only intended to be temporary and a means of saving life. There will be some perplexing questions for the Church to settle in dealing with those who under various circumstances have compromised their Christian faith. Many of the members paid money to the yamen runners who were sent to search them out, and left the yamen men to make whatever reports to the officer they saw fit.

Surely these people need the prayers and sympathies of God's people. During the long siege of more than two months in Peking there were three thousand and fifty-six Chinese converts associated with the white people exposed to constant danger. Mr. R. E. Bredon, deputy inspector-general of Chinese customs, wrote since the siege: "As to the native Christians, many of them were men of a class far

superior to that from which they are generally supposed to be drawn. They supplied willingly all the labor we had and without which we could never have held out. Their missionary teachers led them in every work and in many positions of danger. My experience of the legation siege has raised very considerably my opinion of the missionary and of the native Christian, and the influence of his religion on him." Both the British and American ministers and others speak in high terms of the native Christians, and how much they did to save the situation. The many who remained faithful unto death give a pledge that a day of glory will soon dawn on China.

NEW MISSION PROBLEMS IN CHINA.

BY REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA.
Missionary of the American Board, 1872.

The great cataclysm in the Celestial Empire has for the present put a period to almost all missionary work in the provinces of Chihli, Shantung, Shansi, Shensi, Honan, and Manchuria, besides greater or less parts of others. Each one of these is as large as many European kingdoms, and the whole region affected can not be less than two-thirds or three-fourths of all China, even if it be true that any portion still remains undisturbed. The treaty ports of Tientsin and Niu-chuang were defended by foreign troops, and escaped destruction. Several Roman Catholic cathedrals were fortified, and held against all efforts of the Boxers and Chinese soldiers to take them. But so far as is known to the writer, with the exception of two missionary houses, which escaped owing to special local conditions, and which were looted, tho not destroyed, there is only one Protestant mission station from the Yellow River on the south to the Great Wall on the north, which remains uninjured—that in the little village of P'ang Chuang, Shantung, where an arrangement between the local Boxers and one of the ex-church members saved the property, but not the church members from attack. It will be long before the immense losses which have been experienced can be so tabulated as to present any general idea of their scope, and when this has been done no adequate conception of the devastation wrought will be conveyed. Of this we shall hear more fully as time goes on. It is the object of this paper to draw attention to certain new questions which arise from the present unanticipated and unexampled conditions, tho it will not be possible to make an exhaustive list, but only to specify classes of problems. It is exactly forty years since Protestant missionaries, of whom Rev. Henry Blodget, D.D., of the American Board, was the first, entered Tientsin, and through it the great field of which it is the natural gate.

The processes by which the ordinary mission station is opened vary widely, but there is still a general similarity. In some instances large

cities are occupied on general principles, in others special openings lead to the selection of cities, towns, or even villages which would not otherwise have been thought of in this connection. Of the former principle Tientsin, Peking, and Paoting-fu are specimens. Of the latter, the city of T'ung Chou, the trade center of Kalgan, the mining center of T'ang Shan, and three villages, one in Chihli and two in Shantung, which have been chosen within the past twenty-five years by the English Methodist New Connexion Mission, by the American Board, and by the London Mission, in each of which mission houses have been erected, chapels and schools provided for and conducted upon a large scale, and with not a little success. In the case of Kalgan there has been found great difficulty in making missionary work strike deep roots, partly for the reason that the people are largely strangers coming from other and often distant places, planning ere long to return to their homes. Their preoccupation and their utter indifference have made it hard to impress them. In this respect this semi-city is a type of other places which have long been held, faithfully worked with very moderate results, and are now suddenly visited by the destructive cyclone, obliterating every external trace of missionary occupation.

READJUSTMENT OF MISSION STATIONS.

What shall be done with Kalgan is a question which the American Board will soon be called upon to face, and it is easy to perceive that it is a question with two sides. Upon its wise decision in such a case will depend the missionary harvest for a long period of years. It can not be doubted that every mission carrying on work on a large scale, has problems of the same kind to be met, not only in regard to the locations of stations, but out-stations also, many of which, once chosen, are often abandoned only with great difficulty. Another phase of the same matter is the relative adjustment of the several stations to one another. In some instances, owing to special causes, these stations are found to have been located too near to one another for freedom of action, their territories inconveniently overlapping and intersecting, causing embarrassments never contemplated at the outset.

The principal bearing of this matter, however, relates to the readjustment of the respective fields of different missions in such a way as to have the whole area occupied without the present deeply lamented duplication of force, an amplification and exaggeration of that just mentioned as pertaining to stations of the same mission. If the difficulties in that case are often real, in the case of sister missions they are far more so. Once the territory has been occupied, often in a peculiarly "providential" way on each side, it is almost impossible to divide the territory so as to give mutual satisfaction. This should have been done at the outset by some provisional arrangement, however much in outline, subject to revision at intervals. As a rule this

has not been the practise in the past, with the result that lapse of time has emphasized the difficulties of duplication of forces, waste of money, of time, of labor, and worse than all, of Christian fruit, for the lack of a business sense of the fitness of things, in which the children of this world are often at a great advantage over the children of light. Now that all mission stations have been destroyed, the Lord affords a golden opportunity for the rearrangement of fields and points of occupation. This ought not to be difficult, in view of the unanimity of the societies as to the desirability of the result. The conference of secretaries in New York ought to afford a medium through which much might be accomplished in this direction within a short time, after full conference with all the representatives of the different missions concerned.

NEW BUILDINGS AND MISSION HELPERS.

A second general class of problems relates to the style in which and the scale upon which work is to be recommenced. It has often been felt that the number and cost of buildings has been unconsciously, because gradually, made greater than desirable were a new beginning possible, and there are perhaps few mission stations where improvements could not be made in many directions in the line both of efficiency and economy. In those missions where there has been felt to be a too free use of money—if any such there are—now is the time for a revision of the scale of salaries of all sorts, and for definite steps looking toward a movement to self-support in the near future. The fact that, owing to the complete destitution of the church members, nothing can now be done in the matter, may make it all the easier to arrange for a new plan, whenever the circumstances of the church render it feasible.

A cognate difficulty which must now be met is the decision which of the former mission agents are now to be dropped from employment. Changes of this sort have their embarrassments at any time, but a natural crisis is the opportunity which ought not to be left unimproved. The membership of the churches has in some cases been reduced by more than a third, and even by a half, through deaths by violence, or directly resulting from persecution. The question of what allowances are to be made for those who have suffered in this way the loss of members of their immediate families, is by no means an easy one. In some cases considerable sums are or may be at the disposal of the missionary for this end. Rightly to employ them so as not to do more harm than good, and so as to avoid stirring jealousy and dissatisfaction among the recipients of assistance is a task for angels. This is rendered the more difficult because in many cases the foreign missionary is unable, owing to the disturbed condition of the country, to visit the field himself, but must work through others who are themselves but human, and liable to be overborne by the urgent

claims of those whose acts do not entitle them to be recognized as in full Christian standing.

REINSTATEMENT OF CHRISTIANS.

This leads to the mention of another highly complicated class of problems arising from the necessity of maintaining unimpaired the purity of the Church, while making also allowance for the weakness of human nature under terrible strain. By the edict of the empress dowager of July 21st, 1900, all Christians were virtually required to recant from the Christian faith. The governors-general of the central provinces did not, it is true, so interpret the edict, but the governor of Shantung did so, and proclamations have been everywhere issued in that sense. The result is that Christians were subjected to a strain above that which many of them were able to bear, some of long standing and tried fidelity giving way beneath the heavy burden. What ought to be the principle in dealing with cases of this sort, and are they all to be treated as on the same footing? There are many cases in which there is reason to suspect that a church member has displayed a wholly un-Christian spirit, and has taken vengeance upon his persecutors, as well as upon those who were not in any way identified with the Boxer movement, by getting them punished as such. The line between the satisfaction of justice and the thirst for vengeance *per se* is often by no means an easy one to trace, and the missionary who suddenly finds himself with a tangled crop of such cases on his hands, has need for the wisdom which is at once pure and peaceable.

Another danger even more pressing and insidious is the almost irrepressible lust for loot, which the lawless circumstances of the time beget in the Chinese Christians, in which the distinctions between *meum* and *tuum* are too insubstantial to be traceable, resembling the meridian of a place, which, tho it is well known to exist, can not be found by any but an expert, and is not felt as a need by any one. When one considers the way in which foreigners of all ranks and conditions have been drawn into this deadly vortex of loot, it is not surprising that it is hard to keep the native Christians free from its contaminations. The sight of opportunities which may make them independently rich for life, puts a fearful strain upon the Christian character of the best, but it is not too much to remark incidentally that the Chinese have appeared to withstand the temptation quite as well as those with far greater advantages from the Christian lands of the West, whose compendious theory has often been that since the Chinese fired on the legations it is quite right to lay hands anywhere upon anything one can get.

This leads us again to the relation of the missionary himself to some peculiar opportunities to help his flock in ways wherein

they need his assistance. The siege in Peking was no sooner over than the location of the many hundred Christians, more than a hundred of them school-girls, became a pressing question. Not a mission building of any kind remained in the city. But there were dwellings of the rich Chinese and Manchus now deserted, into which it was easy to effect an entrance, and which were found in many cases to be filled with valuables not yet looted by the neighbors, or the roving soldiery. Acting upon the advice of the legations, some of these dwellings or "palaces" were occupied in this way, and in some cases the property (considered by the only available authority to be confiscated to the foreign governments) was sold for the benefit of the Chinese Christians. All the Manchu princes having been engaged in the attempt to exterminate foreigners and drive them out, the assumption, under such law as alone existed, of their possessions for the purpose named, commended itself to some missionaries as right and wise. Others may have judged differently, but the concrete case affords an illustration of the new problems sprung on the foreign pastors of Chinese flocks. So also the use to be made of the property in detail, and the manner in which the numerous claimants on his care shall be looked after, and the chasm between the temporary exigency and the restoration of permanent relations bridged over, tax the wisdom, the faith, and the patience of the most experienced.

MISSIONARIES AND THEIR CRITICS.

It should be added that the innumerable differences of opinion arising from the circumstances of the missionaries in China, has made everything relating to them an object of publicity to an unexampled extent. Many of their critics have been intelligent and kindly, but far more have indulged to the full the American talent for assuming to know everything about a subject of the mere outlines of which no knowledge has been acquired at first hand. What is to be the relation of the faithful missionary to critics of this sort? They abound in the local press of the Far East as well as in the journals of the United States. Answers in full to all their statements it is impossible to give, nor is it worth while. The American people are no doubt inclined to be superficial, but they are not unfair nor unjust. When the truth comes to be known, it will be seen that Christianity in China has been a disturbing force because it is and must be so everywhere, and not through the mismanagement of Protestant missions. Meantime we can leave the result with the Lord of the Harvest, whose servants we are. But it can not be too often nor too earnestly asked of every Christian that he will pray to that great Master to guide His children aright, and so illuminate them that these and all other problems may be settled to His honor and to the advancement of His Kingdom upon the earth.

IN THE LAND OF SADDLE-BAGS.

The Protestant People of Appalachian America.*

BY REV. WILLIAM GOODELL FROST, PH.D.
President of Berea College, Kentucky.

On a modern map we see a well-defined territory, comprising the western portions of the Atlantic states, northern Georgia and Alabama, and eastern Tennessee and Kentucky, which may be said to constitute one of the natural grand divisions of our continent. This region has great diversity of climate, altitude, and surface, but it has all one striking characteristic—it is a land of saddle-bags. One great limitation confronts its inhabitants—they can travel only on horseback. It requires more effort for the average American Highlander to reach the capital of his state than for a resident of Chicago to visit London.

It seems like a surprising geological oversight that this territory has no kindly arms of the sea, no inland lakes, and no navigable streams. The lack of waterways renders it more inaccessible than any mountain district in Europe. Bridle-paths following the course of streams, and circuitous wagon roads threading the "gaps" and traversing the larger valleys, form its only avenues of communication with the world.

But this condition of affairs was not so evident to new settlers in America four and five generations ago. To them all "the western country" was a wilderness, and no maps existed which could reveal the difference between western New York, with its lakes and the great coming Erie Canal, and western Virginia. Besides, the first settlers found very good valley land in the Southern mountains—ample domains for the first generation. It was only with the increase of population that it became necessary to cultivate the thinner soil and steeper sides of the "knobs."

This then is the unwritten history of the first comers. There were the Scotch-Irish, most numerous of all, with their well-known characteristics of temperament and principle. And then came the English

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*The record of Protestant emigrations from Europe to America is necessarily obscure and defective. They did not go out with a flourish of trumpets. The Huguenots of France melted from sight, taking with them the brain and nerve of the nation, and were scattered over both hemispheres. Germany had its evictious aud shiftings of population. England and Scotland have been contiuuously draiued. But these great movements have been inconspicuous. Secrecy was often necessary to safety, and when the great cause seemed to fail protesting churches and households acted independently and resolutely, and set their faces toward some land of new promise. They disappeared before the face of the oppressor, and fulfilled a Divine purpose in a new and larger world. The Mayflower company is an example, most fortunately put on record, showing the trials and aspirations of the families of a Protestant exodus whose limits no historian has yet defined. It is the purpose of the present article to show how one great stream of this Protestant migration has been lost in the wilderness for thrice forty years.—W. G. F.

dissenters (Cromwell himself once engaged passage to America). The town and family names of the west counties of England which were most concerned in the ill-starred uprising of "the Protestant Duke" Monmouth are to be found to-day in eastern Kentucky and Tennessee. The German contingent was much smaller, and came mainly through the southwest valleys from Pennsylvania. The Huguenot strain made its mark in men like John Sevier in Tennessee.

Many of these adventurous exiles tarried for a generation in the coast colonies, and then "went west" under the same great impulse which affected all Americans after the Revolution. A smaller number seem to have found their way almost at once into the hills.

The influence of slavery showed itself in the first half of this century in driving many of these liberty loving families into the mountains, and in walling them up there with a barrier of social repulsion. The line between mountain and lowland came to represent diversity of type and ideas, animosity even, and so made more effective the isolation of the mountain folk.

OUR CONTEMPORARY ANCESTORS.

And now what has been the unwritten history of the descendants of these Protestant dissenters in the obscurity of their mountain home during the last hundred years? The answer must be that, compared with what has been going on in the great modern world, nothing has happened to these solitary dwellers in the hills. They took into their mountain valleys the civilization of the colonial period —and that is the prevailing type among them still. To understand the mountain people of to-day one needs a little historic imagination. With this he will perceive that most of what a superficial observer would call their faults are really honest survivals from the times of our forefathers. The colonial dialect, with its strong Saxon flavor, and scores of words like *brickety*, *sorry*, *soon* for early, *pack* for carry, etc., is one of the first discoveries. As we become more intimate with them we find that unlettered dames can repeat long ballads from the old Scotch and English anthologies—ballads which refer to "the Turkish lady" and other subjects of Crusading times, with odd variations to adapt them to their far-off American home!

And the colonial condition of arts and sciences still survives here in large degree. Splint-bottomed chairs, such as went to the attic in western New York fifty years ago, homespun bedcovers which are coveted by fashionable ladies to-day, grease lamps, burning lard with floating wick, hand-mills which turn out a delicious grist for breakfast cornpones, blacksmiths who can also tinker clocks, extract teeth, preach, and "raise a crap"—these are a few of the externals which lead us to characterize the mountaineers as "our contemporary ancestors!"

Passing beyond externals we find a colonial hospitality, a colonial disregard of the sacredness of human life, and a colonial religion of literalism and fatalism. And it is here that we find sad divergence from the Protestant characteristics of the earlier time. Pioneer conditions prevented the maintenance of the educational standard so essential to Protestantism. Preachers were scarce, and they could have meetings but once a month. They had the civilization of the colonial period, but that civilization did not include the common school, the division of labor, or the full idea of toleration. Preachers were scarce and they began to "put up with" men who had little or no education. This was the fatal fall, for Protestantism without intelligence is impossible. No Protestant people has ever been so des-

A MOUNTAIN STILL IN KENTUCKY MAKING APPLE-JACK.

titute of educated leaders. That a man should not know the meaning of Easter, and preach upon the story of Queen Esther on Easter Day, is more amusing than harmful perhaps, but when he begins to boast that he preaches without study, and without "taking thought," so that when he gets up in the pulpit "the devil himself don't know what's a-going to be said," we cannot smile. It is no wonder that such men neglect "the weightier matters of the law" and give their main efforts to obscure and controverted points. A solemn debate as to whether the "Missionary Baptist" or the "Southern Methodist" is the only true church has occurred within a few miles of Berea. Resolutions denouncing missions as unwarrantable interferences with the "decrees" of Providence, and Sunday-schools as unauthorized by

Scripture, are passed by ministerial conventions every summer. Of course these views are not held by all the numerous denominations in the mountains, but those who do profess a belief in missions and Sunday-schools too often fail to contribute to the one or sustain the other.

And meanwhile the people are without the true incentives of the Gospel. It is pathetic to find an intelligent young teacher complaining that he can not find out what Christianity is, or what the Lord really wants of him, altho he has listened to preaching more or less all his life. And it is still more pathetic to find an aged woman who has brought up a large family of children, faithfully training them in the best of all the traditions with which she is acquainted, and who yet says with a quaver in her voice, "I haint never heard no call of the specrit. I haint nary sign that I'm one of the elect."

The morality of the mountain people, too often quite separable from their religion, is greatly varied, tho on the whole much better than would be expected. Their conventionalities are not the same as those of our towns and cities, but they have moral standards to which they adhere with rigid insistence. In one valley it sometimes happens that the leading families remove, as did the Lincolns, to some western state, and society collapses. The tales of extreme degradation told by travelers may be true, but they need not be accepted as typical.

These then are the striking characteristics of this great population: First, the absence of the distinctively modern ideas and habits of thought. Second, a survival of many customs and ideas which belong to past centuries. And third, a certain pathetic shyness mingled with a proud sensitiveness as they realize that somehow they are at a disadvantage in the presence of "strangers," or "furriners," as visitors from the outside world are often called.

THE RECORD OF THE MOUNTAINEERS.

Altho thus isolated from their fellow-countrymen, the mountain people have contributed their share to our national greatness. A number of writers have recently been rescuing from oblivion their Revolutionary record. In the same county where Berea College now stands Daniel Boone was besieged in his fort by a company of Indians under command of a British officer, and summoned to surrender in the name of King George. It was a horde of stalwart hunters from Tennessee, Kentucky, and the Carolina mountains who administered a crushing defeat to the British forces at King's Mountain, and set in motion the current of events which culminated at Yorktown. In the war of 1812, New Orleans was defended by men with long rifles from the hills whose powder horns were filled with stuff of their own manufacture, the saltpeter having come from caves in the mountains.

In the Civil War their services were still more marked. The great

mountain region was not tenanted by slaveholders. Its inhabitants were not the "poor whites" degraded by competition with slave labor, but a self-respecting yeomanry—really the best middle class the South possesses. They owned land and had the independence of spirit which belongs to possessors of the soil. Neither the northern nor the southern leaders seem to have taken account of the mountain element, but they were speedily reminded of it by the action of West Virginia in seceding from secession, and the vigorous opposition of eastern Tennessee simply showed the temper of the whole region. Union soldiers were actually enlisted in the mountains of Alabama and the Carolinas. Kentucky was held in the Union by its mountain counties. And the transfer of 200,000 fighting men

A PRIMITIVE HOME OF A MOUNTAINEER.

from the forces counted upon for the Confederacy, to the Union side, was a mighty make-weight in the scales of civil war. Every movement of the Confederates from the east to the west was hindered by this island of loyal sentiment. The Union soldiers who in other parts of the South were guided by the faithful Negro, and assisted in their escape from southern prisons by his friendly aid, received like services from the mountaineers. Their loyalty is the more to be admired because it was loyalty in the immediate presence of the enemy; a loyalty that cost them dearly in the breaking of cherished associations, the destruction of property, and the sacrifice of many lives. And it is a service to the nation which has never been fitly commemorated nor recorded. The mountain regiments had no badges, poets, or his-

torians. They dispersed to their scattered homes and it is only at the fireside that their deeds of valor find commemoration to-day.

It is to be remarked that for many mountain men the war was an education. They were carried out of the narrow circle of previous experience and brought into contact with men from other sections, and returned to their homes with larger ideas than their fathers or grandfathers had ever had.

That the native vigor and capacity of these people has been obscured but not extinguished is shown by the record of those few individuals who have made their way to the region of larger opportunities. Stonewall Jackson, Abraham Lincoln, Admiral Farragut (whose mother's name was McIven), Munsey, the great Methodist orator of Baltimore, Rev. George J. Burchett, of Oregon, Commander Maynard, of Spanish war fame, Parson Brownlow, Col. Robert Clay Crawford ("Osman Pasha") are examples of the sterling abilities of the mountain people.

BEREA AND EDUCATION.

It requires but little reflection to discern the great value of this vigorous, liberty-loving, Protestant population in the heart of the South. It is a population more purely American than can be found in any other section. It has the unjaded nerves which can steady the nation's thought, as well as the giant frames which can accelerate the nation's industries. If it can be touched with education it will be an element which will contribute largely to the success of every good cause.

The present writer was brought in contact with the mountain people by accident in West Virginia in 1884. Some years later he was providentially called to the presidency of Berea College, and he has felt that he was specially commissioned for befriending our countrymen in Appalachian America. The question of the means and methods by which the unfavorable conditions of this vast region shall be overcome, and the native strength and character of the people developed, is an important and perplexing one. It is a piece of educational and Christian work unlike almost any other which can be mentioned.

Berea's program for the mountain population is based upon a few principles which, tho often neglected in such work, seem well nigh self-evident.

In the first place, we are undertaking to reach them as friends rather than as missionaries. Our great analogy is the work which has been done in pioneer communities in the West. While the West was passing through the "stump and log cabin" period, it received substantial assistance from the older and richer portions of the land. The West had a liberal sprinkling of educated leaders, and abundant ties of family and commerce with the East, so that its development was natural and rapid. These educated leaders and these lines of acquaintance with the outside world the mountain region lacks, and

it is our effort to supply them. Everything which promotes acquaintance with that which is best in the national life will help them in the most effective way.

A second principle is that we should seek to develop and encourage all that is best in their present life and surroundings. We should not impose upon them our ways of thinking, in a wholesale manner, but build upon the best elements of their own life and thought. We are encouraging the fireside industries which are so well adapted to their present condition, and trying to make them proud of their best examples of log architecture. The exchange of honest homespun and substantial log houses for flimsy "factory" and wretched board shanties is not always to be commended. We shall not seek to set them in motion toward the great cities, but try to show them how they may enjoy all that is possible of comfort and culture where they are.

A MOUNTAIN BOY.

Dressed in a suit of homespun linen.

This implies a great deal of careful adaptation in all our work. We can not bring them the courses of study or methods of a northern school, but must, at every point, inquire for the standpoint of the learner and the actual circumstances and conditions in which his new knowledge is to be applied.

Another part of our program is to work in an undenominational way. Berea College was led to this position by its providential history, and we have every reason to rejoice in it. Like Hampton, Berea was aided in its early struggles by the American Missionary Association, which was then a nonsectarian society. There has been a growing feeling that the activities of Christian people ought to be carried on more largely in a cooperative manner—that there is a waste of money and of moral power when different religious bodies carry on separate activities, ignoring, and often opposing one another, among a scattered

population. We are seeking to cooperate with all Christian churches and to emphasize the great principles of Christianity on which all followers of our Lord agree.

The fact that Berea was founded with signs and wonders before the war gives it an influence and an opportunity which are altogether unique. It was the outgrowth of the anti-slavery sentiment of the South. Gen. Cassius M. Clay noted the circumstance that the mountain people had land but did not have slaves, and he located a stronghold of free speech among them. Rev. John G. Fee was the prophet of the enterprise, and the men who mobbed and persecuted him so uniformly came to violent deaths that he was regarded with superstitious awe. Prof. J. A. R. Rogers supplied the educational element, and the school speedily acquired a momentum which even civil war could not interrupt.

The college early took the ground that the only test for admission should be one of character, and has for thirty years admitted colored students on the same basis as white students. Last year out of a total of some seven hundred students about one hundred and fifty were colored. This of course implies no social compulsion. No student is forced to associate with any who are distasteful to him. But the institution welcomes all alike. White and colored students do not room together. In the literary societies colored boys are frequently elected to office "on their merits." There has been no tendency toward intermarriage. These arrangements make no more disturbance here than in the great schools outside the territory which was cursed by slavery. And it is a good element in the education of any Southern boy to have him see his colored brothers treated like men. Much to the surprise of many good people this arrangement has never produced a collision or a scandal. And the relations of the two races are more friendly, pure, and satisfactory in the sphere of Berea's influence than anywhere else in the South.

A MOUNTAIN GIRL ARRIVING AT BEREA.
She wears a homespun "linsey" dress and a "boughten" jacket.

A brief description of our actual arrangements for trying to carry out the principles above outlined may be more interesting and suggestive than a statement of the principles themselves.

Our largest department is the Normal, training teachers for the new and struggling public schools. We have just called to the head of this department Prof. John W. Dinsmore of Nebraska.

Next in importance comes the Industrial Department. We have not had means nor occasion for opening so many forms of industry as at Hampton. Our girls have sewing, cooking, and nursing; our young men have printing, carpentering, and farming. The Department of Agriculture and Forestry is exceedingly practical. The mountain people were the best hunters, and have exterminated the game. Their next resource was lumber, and they have cut deeply into the forests. They must now be taught to get a living out of the land, and to preserve the forests, which ought to be a source of perpetual wealth. Our Prof. S. C. Mason has just returned from a sojourn in Europe, where he has studied the methods of forestry and mountain agriculture, and he will be in position to make suggestions which will enrich every household in Appalachian America.

Besides the departments already named, we have a regular Academy and College course, and the students in these courses are actively engaged in religious work in the college and its vicinity.

BEREA EXTENSION WORK.

Most marked of all adaptations for this peculiar field is the "extension" work, carried on by traveling libraries, horse-back lecturers, and tent meetings, which cover a wide region. Great industrial conferences like those held at Tuskegee are impracticable for the mountain people. We gather five or six thousand of them for one day at commencement time, where we present them with a full program, but we cannot entertain such a congregation over night, nor can they be long absent from their homes. But the extension work reaches them in their homes, and is specially valuable in awakening an interest among those who are not yet sufficiently enlisted to undertake a long journey for the sake of attending any conferences. The extension work brings to them what the social settlement brings in a great city, "not alms, but a friend." A tent meeting will begin with an hour of Bible exposition; after a recess there will be an hour on some phase of education. In the afternoon the first session may be given to a farmers' conference, and a second hour to domestic science. At night the young people will gather for singing-school, which will be followed by a sermon or a stereopticon lecture which will bring the great world into their little valley. We must be careful of each word spoken at all of these extension meetings, for it will be cherished and talked over, and our fellow-laborer who speaks to the same people five years later will have it repeated to him as something important!

A BEREA STUDENT AND HIS MOUNTAIN SCHOOL.

We feel that the work is just in its beginnings, though it has gone far enough to bring us great encouragement. When traversing a new road we are naturally on the watch for the most comfortable house in which to spend the night, and when we find a home distinguished for its good fences, ample porch, and inviting interior, we are very apt to find that the father or mother of the household was a Berea student in former years.

The atmosphere of political conventions and court-house crowds, as well as of teachers' institutes and Sunday-school gatherings, has been improved over a wide area by the influence of Berea students.

No one can ride a hundred miles through this region, up and down the banks of streams, preach to the rosy-cheeked and stalwart young men and women who gather at "early candle light," and enjoy the hospitality of the great fireside, without realizing that it is an urgent matter that these Protestant people should be made sharers in the better elements of modern Christian civilization. The present writer would not be justified in taking time from his immediate engagements to prepare this article if it were not with the assurance that he should thereby enlist more prayers and support for the enlargement of such a work. In many localities there is an opportunity to exert a molding influence now which cannot be exerted five years hence. Relentless change is knocking at the door of every mountain cabin. The reck-

less vanguard of civilization easily corrupts a people whose morality is not grounded in intelligent religion. It is an urgent necessity that we establish Sunday-schools in advance of the lumber camp and the coal mine. It will make a prodigious difference in 1920 whether Berea had a thousand students in 1900 or only five hundred. If we can quickly gather a large multitude of these young people, though we hold them but a single year, we shall teach them what education means; we shall give them a better idea of religion, and shall send them back with hope and an upward trend in their lives. Twenty years hence their children will begin to come to us and they will come from homes which can give a more intelligent cooperation. After that, progress will roll on with its own momentum. No Christian enterprise can yield more sure and swift returns. If we do as much toward giving them "a start" as we have done for an equal population in the West, the mountain people will help us and our children in every good cause.

CYRUS HAMLIN AS I KNEW HIM.

BY REV. GEO. W. WOOD, D.D.

Missionary of the American Board in Turkey 1838-1886.

It was at the close of A.D. 1842, that after a three weeks' conflict with police authorities in Constantinople, I obtained a permit for removal of household goods from Pera to a dwelling in Bebek, five miles north on the Bosphorus. Presenting it to the proper official of the village I was informed that it limited my residence to three months. "But," said he, "this is good for three months, and after that God is merciful." It sufficed for seven and a half years.

My location at Bebek was for general missionary work and special assistance in the Mission Seminary in which Mr. Hamlin had been alone three years as its founder and conductor. The cordial reception given by him and Mrs. Hamlin to me and my wife made our relations of the pleasantest from the outset and increasingly as time went on. Mr. Hamlin I soon found to be a marked personality, of various and strong qualities of mind, heart, and will-power which drew from me admiration, confidence, and readiness to do my utmost in cooperation for carrying out his plans. Deferring to my preferences, as well as expressing his own, he put me entirely at my ease in reference to my position and work in the boarding-school of twenty-five Armenian youths, leaving me free for occupation as I chose except in the hours to be devoted to classes for whose instruction I became responsible. Too busy, both of us, for much social fellowship it was a delight to me, in the brief intervals allowing it, to draw him out in conversations which he made rich with anecdotes, reminiscences, flashes of humor, incidental exhibits of accurate and extended reading and scholarship,

and results of keen observation of men and things. A typical American he easily became a cosmopolite. Thoroughly Christian in motives and aims, with a simplicity and naturalness at the pole opposite to all pretension and cant, he made himself, in a good sense, "all things to all men." The ease with which, without loss of dignity he made himself familiar with the lowly, and with no affectation or embarrassment put himself on an equality with those of high station, was perfect. Himself an embodiment of intensest energy, it was often a most interesting spectacle when his resistless economy of time was confronted with oriental waste of time. His resourcefulness of expedients seldom proved deficient; and visitors were gratified and profited while their host not only entertained them, but kept in motion wheels of school and perhaps outside mechanical operations of which they were not conscious.

CYRUS HAMLIN AT EIGHTY-SEVEN.

The combination in Mr. Hamlin was indeed wonderful of patience and self-control with a natural quickness of temper that sometimes overcame him, but which seldom led to any regrettable result. In his "My Life and Times," he has himself put on record occurrences ludicrous and illustrative: as when a poor Greek woman came and demanded of him pay for two hens that she had lost and which he must have stolen because he was then the only man of Christians in the village that ate meat in Lent. He reasoned the case with her until she became satisfied of his innocence! In the cases of his righteous wrath falling on a drunken Greek, who was beating his wife to death in the street adjoining Mr. Hamlin's dwelling, and his encounter with a Turk who was mercilessly beating a Greek boy only ten years old, and his sudden turning upon four or five other Turks whom at the moment he saw coming down upon him, and so berating them for not coming to the rescue of the boy that, confused and alarmed, they begged him to let the offender off promising that he would not do so again, we see what, however unsuitable to an apostolic missionary, was honorable to human nature and the marvelous quickness of thought that providentially extricated the missionary from extreme danger. "I do not justify myself in such things," he adds in comment on the story; "I have always been of quick temper, and it has frequently betrayed me into acts

like this. But I do not remember any bad consequences following them." I have to add to this confession that I can not recall ever having seen him angry or especially indiscreet. "The neighbors were glad that I took the law into my own hands," he said.*

In the new and strange mixture of things in which a newcomer like myself had to learn his bearings, the impression on me continually deepened of the good fortune which at that time had placed Mr. Hamlin just where he was to do just what he was called to do. He was treated by all classes of persons with utmost respect, and yet all manner of false and foolish things were current in common talk concerning him. His inventive genius and ability of achievement made him to be regarded as the greatest Sheitan (Satan) in Constantinople. Of other missionaries also, but particularly of him it was believed by many that when a convert declared himself, a likeness of him was drawn, and if he afterward drew back the missionary would fire a pistol ball through it, or otherwise perforate it, and the man would sicken and die. Mr. Hamlin's electrical machine and chemical experiments, etc., were used to make Protestants! By fixing his eyes upon an Armenian or Greek he could obtain a complete mastery over him! As a heretic and soul destroyer he was feared and hated. But for his help to the sick and poor, his social kindnesses, his integrity and varied benefactions, he was revered and loved. Not educated a physician he became practically the one free doctor to the poor in Bebek. In a severe visitation of cholera he was incessant in alleviating distress and saved numbers of lives by his personal care of persons attacked. It was my privilege to assist in some of those cases, when I marveled at the patience and persistence with which he persevered and the success in instances in which there seemed at first no ground for hope. One of a different sort is illustrative of his personality. In the dreadful heat of the summer vacation of 1848, one morning word reached Bebek that a scholar had been seized the night before at his home in Hasskeuy. I accompanied Mr. Hamlin in a visit to the place. Arriving we found the young man dead, the body exhaling a sickening odor, a panic-struck crowd gathered outside, the house deserted, no one doing anything. Mr. Hamlin instantly took action, called for rough pieces of boards and tools, with which a casket box was made. Then, no one but myself responding to his call for aid, he and I dropping a handkerchief wet with vinegar before our faces, went into the house, put the body into the rude coffin, nailed it as closely as possible, brought it to the door, and delivered it to those who were then willing to receive it and attend to its burial. The impression on the people was deep and abiding.

It was no wonder that Mr. Hamlin's pupils could not enough

* "My Life and Times," pp. 217-219.

praise him; whatever might occur in his dealings with them, they were in no doubt of his real desire for their welfare. His name was proclaimed far and wide in the capital and reached remote distances in the "Lands of the East." No school had so high a reputation for giving a solid education and the formation of character as "Mr. Hamlin's School." Detractions, religious bigotry, and ecclesiastical tyranny, advertised it, arrayed fierce opposition, but could not destroy it.

The pupils were generally eager to profit by its advantages. Some were in it with approval of parents and relatives; others were exiles from home and friends because of their being in it. Writing to America about a year after I had joined him, Mr. H. made the following statements:

During my residence at Bebek I have given instruction to about forty individuals, of whom nine have been the sons or protégés of priests,† four the sons of bankers, ten the sons of artisans—jewelers, watchmakers, etc.—eleven the sons of merchants or of persons in mercantile employments. It is a singular and interesting fact that almost one-fourth of the young men who have been or are now connected with us, come directly from under the ecclesiastical influence. Although we have always considered the ecclesiastical power and influence directly opposed to us, and the great barrier to our access to the people, yet in proportion to its numbers no other class has sent so many students to our seminary. This would seem to indicate a real confidence in our operations, which their ecclesiastical relations would compel them to repress, but their social relations, their desire to promote the welfare of their children, oblige them to make it manifest.

The efforts to destroy the seminary were such that its preservation often seemed well nigh miraculous, especially when its bitterest enemies were suddenly turned to become its friends. A vicar of the patriarch had been intensely hostile, and on being removed from office sent a protégé to it. A vartabed who was secretary to the patriarch, on receiving charge of one of the principal churches in the capital, for a considerable time helped his preaching by sermons and sketches of thoughts with which at his request he was secretly furnished by Mr. Hamlin. A vartabed from the interior who sought and received instruction from both Mr. H. and myself, became an object of persecution by the patriarch, went to Beirut and Aintab, and did much to help forward the evangelical movement in that region until his death.

There were long seasons of excitement when not a few Armenians desired interviews with missionaries, but feared to be known to have them. The seminary proved a strong attraction to such because calling there might be attributed to some secular motive. A year ending in 1843 was spoken of by Mr. and Mrs. Hamlin as a "year of a thou-

† In the Armenian Church all priests are married; vartabeds are preaching monks who do not marry, and from them bishops are selected. Priests can not marry a second time. Hence the saying: "Happy the woman who is the wife of a priest."

sand visits." After the removal (Nov., 1843) to the property subsequently bought by the American Board for the enlargement of the school the number of visitors increased. Far from a slave to system Mr. Hamlin nevertheless sought earnestly to maintain regularity in school exercises; yet sometimes this became impossible. Take one day as an example. In June, 1845, at breakfast time I received word of a gathering of young men from the city in Mr. Hamlin's study—a large room with a beautiful outlook on the Bosphorus. Going over I found twenty young and older men there who had come to spend the day, and others were also expected. Many of them we had never seen before. It was an Armenian feast-day, and instead of going to wine shops or elsewhere to make it a day of pleasure, they had come to hear what we could say to them. Accordingly, taking an Armenian New Testament in hand, I stayed a couple of hours with them, answering their questions and expatiating, as I was able, on the vital truths of the Gospel way of life and Christian duty, while Mr. H. looked after the school-room and prepared to give us one of a series of addresses on "The Evidences of True Christianity," making it eminently practical and adapted to his auditors. As he was about closing at noon fifteen others came in. They expressed great disappointment at being late. Mr. H. suggested that I conduct a second service. This being warmly seconded by the guests I returned at the end of an hour, and gave them a sermon on the text, "My Kingdom is not of this world," to an audience, including the school, of nearly eighty persons. After this the time was filled to five p. m. with continued discussions of themes which had been presented, and we received evidently sincere thanks for what we had done for them.

Mr. Hamlin's ability of work seemed almost without limit. While doing, in teaching, preaching, private intercourse with individuals, and manual mechanical labor, what hardly any other two men could accomplish, the light from his study window was often visible until near or after midnight, when he was using his pen in correspondence or preparing matter for publication. To the latter he was impelled, as other members of the Constantinople station also were, by the demand created by the awakening of mind on religious topics among Armenians and to some extent among Greeks and other nationalities, and a necessity of meeting vehement assaults made upon us. These, soon after the seminary was opened, came especially from French Jesuits and Lazarists who, in a series of booklets and tracts, charged upon Protestantism everything base and criminal. To counteract the bad impression made by these and set forth evangelical truth, the station approved of Mr. Hamlin's writing a book on "Papists and Protestants." This he did with the vigor, skill, and effectiveness characteristic of him. Later he became author of valuable tracts, the longest of which, on the Mediatorship of Christ, was both

controversial and deeply spiritual. Besides these at a still later date he reviewed a book published by the highest authority of the Armenian Church. Mr. Hamlin speaks as follows:*

> I wrote besides a pretty severe criticism on a book by Archbishop Matteos Catholicos of Etchmiadzin. The translated title would be: "The Good Man and the Good Christian." It was a weak, windy thing, full of contradictions, anachronisms, misstatements, heresies, libels, and I did not spare him. His own people did not reverence him greatly and they laughed at the predicaments I thrust him into. I showed him up as a heretic to his own church. It broke entirely the hurtful influence of his book.

Other important publications of Mr. Hamlin I must pass without notice. His contributions, together with those of other missionaries, are acknowledged by all intelligent and candid Armenians as of greatest service in saving the Armenian Church from being captured by Rome and by promoting enlightenment and spiritual religion in it.

It was during the time of my association with Mr. Hamlin that an evil, which, from the opening of the seminary had troubled him, became to us intolerable. Tho mostly from well-to-do families, yet, from persecution when not originally poor, more than three-fourths of the students could not keep themselves decently clothed. At length the idea was broached of establishing a workshop in which they could earn the necessary means for a respectable appearance and the great evil of dependence on charity be escaped. Mr. Hamlin easily obtained aid from English friends in the capital for starting the enterprise. The pupils came readily into the idea. It soon became a success. Various forms of industry were introduced. The tax on Mr. Hamlin's time and mechanical ingenuity was not small, as for a season he gave an hour in the morning, another hour in the middle of the day, and a third hour toward evening to working in the shop. This he regretted but felt to be compensated by the good effects on health and the quickness with which the students became expert in their industrial employments. I rejoiced with him in the pleasing transformation which came upon the whole appearance of things in the school.

Following the anathema pronounced upon all evangelical believers by the patriarch and the bitter persecution to which it led in 1846, aid came from the Christian world which met necessities for relief to outcasts from business for the period until the Evangelical Armenians were made a distinct civil organization. But after that triumph was gained the boycotting of them made their situation one of deplorable difficulty. How to secure work by which the poor evangelical brethren could live and support their families called forth from Mr. Hamlin thought and endeavor which led to his taking some

* Page 253 of "My Life and Times."

others than students into his workshop, his helping individual undertakings, and finally to the obtaining of a firman from the government for an American mill and bakery independent of all guilds in Constantinople.

The story of the difficulties overcome, of doubt on the part of missionaries and at the Mission House in Boston, the first success in giving remunerative employment to the needy Armenians, the honor to American bread by its superior quality and always overweight, the enforced great enlargement of operations to meet demands of humanity at the hospitals and military camps of the Bosphorus during the

VIEW OF ROBERT COLLEGE FROM THE BOSPHORUS.

Crimean war, the laundry enterprise which became an invaluable boon to suffering soldiers and many poor employees, providential deliverances from plots of unprincipled enemies, the results in aid of the church and school-house building, and the interesting of Mr. Robert of New York in the founding of an American College at the Ottoman capital under superintendence of Mr. Hamlin, reads in a simple narrative of the facts, like a romance. But the limits of this article forbid my dwelling on what occurred after my return to America in 1850. In 1852, having been elected by the American Board to an official connection with its home administration, I could not controvert the action of the Prudential Committee as to the use of money from the board's treasury, while I had sympathy with Mr. Hamlin's action and

strong confidence as to its outcome in his doing what was without precedent and parallel as a missionary. His industrial schemes did vindicate themselves. Their benefits in relief of suffering humanity were incalculable. When the accounts were finally settled a profit of $25,000 appeared, of which every cent went into a fund for aiding church erection. Not a dollar remained in his pocket.

It occurred by the action of the Prudential Committee that in 1863 and 1864 I spent more than a year in Turkey in assisting missionary labors in the capital, visiting out-stations and attending annual meetings of the Syria, Central Turkey, and Western Turkey missions. At that time the Missionary Seminary had been closed at Bebek and Mr. Hamlin was occupying the edifice with Robert College. The conferences I had with him were frequent and free. He was still the missionary in spirit, and he made a visit with me to an out-station fifty miles from the capital. We discussed missionary problems, in regard to which we differed only in the extent to which certain views were to be carried out. After six years of further service in America, and returning in 1871 to resume for fifteen more years the position of a missionary, I was present on the memorable Fourth of July of that year, to join in congratulation at the formal opening of Robert College in its completed beautiful edifice on the splendid site overlooking the Roumeli Castle.

It was a day of gladness and thanksgiving, of recognition of a wonderful history of human agency directed and supplemented by Divine Providence in bringing to visible sight of all passers through the Bosphorus a significant emblem of the future in its relation to the past in the mutations of human affairs.

To all who ask for a fitting monument to Cyrus Hamlin and Christopher R. Robert, to endure through coming ages, we reply:

Behold it in the Temple of Science and Christianity towering above the symbols of barbaric force at their meeting-place in the central point of contact among the nations!

The Board of Trustees of Robert College have recently issued a most interesting and attractive pamphlet descriptive of the history and work of Robert College. Copies can be had from the secretary, Rev. Edward B. Coe, D.D., 42 West 52nd Street, New York. The College has been doing a noble work for nearly forty years, and has already exerted a strong influence in bringing new light and life into the Levant. Its aim from the first has been to give a thorough unsectarian but Christian training to the young men of many eastern nations. Already over 2,000 such men have been educated there, many of them having attained high positions in their native land. The opportunities and needs of the college are constantly increasing. The trustees are asking for three new professors—a head of the preparatory department; a professor of commercial branches, and a physician and surgeon who shall have charge of the physical health and training of the students. These appointments also call for an increase in the endowment fund. The library and scientific departments are also in need of increased facilities.—EDITORS.

GROUP OF STUDENTS, REPRESENTING FIFTEEN NATIONALITIES, NOW IN ROBERT COLLEGE.

Beginning at the left, front row, the nationalities are: American, Egyptian, Scotch, Turkish, Russian, Georgian, Israelite. On the second row, beginning at the left, are Greek, Austrian, Polish, Dalmatian; and in the third row, Armenian, Canadian, English, and Bulgarian.

PAUL, THE APOSTLE OF BANZA MANTEKE.

BY REV. HENRY RICHARDS, BANZA MANTEKE, AFRICA.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." When you see the effect of that power on the heathen, it becomes still more real and glorious to you. Some have asked, What kind of Christians the Africans make, if they really give up their heathenism and become civilized? We have 1,500 church-members at our station, and, as far as I can judge, we have as spiritual and devoted a church as you will find anywhere. Of course, they are not perfect; if they were we should have to send them over to America and England to preach, but as a whole they compare favorably with any other body of Christians.

When the people began to turn to Christ in large numbers we felt that if the Gospel was to spread extensively in Africa we must train young native Christians for the work of taking it to the masses of heathen all around, else we should never be able to reach them. When I was in America ten years ago I asked for funds, and started a school to train these young preachers. We have now fifty earnest and devoted preachers and teachers, some of them men of great power, and all of them have won many souls. Most of the 2,000 people that have been baptized at our station, have been brought in by the native Christians themselves; we missionaries have about as much as we can do to teach converts, translate the Scriptures, and carry on the medical work. It is a principle with us not to do what we can train the natives to do for themselves. In 1891, when we opened the training school, the people had no literature of any kind, no grammars, and no dictionaries. They did not know how to read or write, but as soon as they became Christians they wanted to learn, and we taught some of the most intelligent and most earnest men at our training school.

In the Kongo region the line between heathen and Christians is very marked. In fact they are called, in the native language, the children of God and the children of the devil. The heathen call themselves children of the devil. Some of our Christians have suffered martyrdom—some have been poisoned, others have been shot—but they are willing to suffer persecution for Christ. There was one man, the son of a chief, who did all that he could to oppose the Gospel. We have Christians in over fifty villages, and this man would go into those villages to disturb the meetings. He would take his drum and some wine, and begin to dance to call the people away from the service. The weak ones would sometimes go and join in the dance. The sound of the drum seemed to electrify them; it reminded them of heathen times. Sometimes when this man, whose name was Nloko (meaning "a curse"), could not draw the people away from

the meeetings, he would come in and drive the people out by making a great commotion. We did not know what to do with him.

At that time the railroad was not opened, and everything had to be taken into the country on men's heads. The government was having a great deal of war material taken into the interior, and found it difficult to secure carriers, so they passed a law that even missionaries could not get carriers without permission of the state. When we wanted porters we had to hire a kapita (head man), and have him registered, and then he would go and press other carriers into the service. This chief's son did not want to be a carrier. So he came to our station, and offered himself as a kapita for the mission. We engaged him, and

A PREACHING SERVICE IN THE WOODS, BANZA MANTEKE.

when he went on the road he often took our Christian carriers with him.

Our Christians always have meetings when they are on the way. I have seen them come into camp so tired out that you would think they would immediately lie down and sleep, but after a little rest, they would gather together, and one who could read or preach would be chosen to expound the Scriptures. As a rule they began by singing and prayer. The heathen sometimes go away and make a noise, but the Christians go after them and talk to them about spiritual things. In this way our kapita heard the Gospel from the carriers and from the people at the station. No heathen can come to our station and go away again without hearing the Gospel. I wish that could be said of all our home churches. If a heathen comes to the

station they surround him, and he must hear the Gospel before they let him go away. Our kapita heard the Gospel, though he hated it, and went on opposing Christ as much as ever.

Banza Mantcke is ten miles south of the Kongo. The river is four miles wide, rapid, and rather dangerous to cross. There was difficulty in getting carriers enough on our side of the river, so Nloko decided to try the other. One day, when he had crossed the Kongo to get carriers, and had failed, he came back to the river, having used up all his cloth which serves in place of money. He expected to find a canoe man there to take him across. There was no canoe and no man. He called, but could get no answer. The sun was setting, and he thought of the alligators there that carry off many people who go down to the river for water, or to bathe, or to fish. There are also snakes, panthers, leopards, and other wild animals in the country.

The man became greatly frightened, and was hungry, too. What was he to do? As he stood there all alone, the thought came to him: "Those Christians say that God answers prayer. I will pray." So he prayed and said, "You see how I am situated, God. I am here alone, and don't know what to do. Those Christians say you hear prayer. Can't you help me?" He had never prayed before, but when he opened his eyes, the first thing he saw was the canoe man coming toward him. He was greatly rejoiced. The canoe man came along, and Nloko said to him, "I have nothing to pay you." The man said, "Never mind. Give me the cloth on your shoulders, and I will take you across." Nloko broke down as he thought of how God had heard his prayer, though he had always been fighting against Him, and he began to shed tears. It takes a good deal to make those strong men cry. The canoe man said, "What are you crying for? I will take you across all right." "Oh, man," cried Nloko, "it isn't that; I can't tell you why I am crying, for you wouldn't understand." He couldn't bear the thought that he had fought so hard against the very God who had heard his prayer, and helped him in his distress.

When he reached the other shore he started homeward, and on his way he gave his heart to the Lord Jesus Christ, for he had heard the Gospel and knew the way of salvation. He reached home, and went to sleep. Next morning at six o'clock the people gathered together for worship, and he went into the schoolhouse to worship with the others. He said, "I am a Christian now." "Oh, no," they replied; "go away." Nloko—"the curse"—a Christian! The man who always disturbed the meetings and tried hard to destroy the work! No! None of them would believe in him, and he did not know what to do. He went to other towns, and said, "I am a Christian;" but no one received him. At last he went to a place called Viaza, about three days' journey away, where he had some relatives, and after he had

been there some months, a report came that he had gained some converts. I confess that I and others were skeptical, but I sent for Barnaba, one of our best and most experienced preachers, and told him to go over and see what the work at Viaza was like. He went, and stayed for a year. He wrote back: "Yes; I believe the people are real Christians."

Converts in a new district are kept on probation for about a year before they are admitted to baptism. After waiting a year we went over to Viaza and examined fifty candidates. We received twenty of them, and organized a church, which is to-day a strong, self-supporting Christian church.

Nloko was baptized. There was now no longer any doubt about his conversion. I gave him the name of Paul—because his experience was so much like that of the apostle. He came back to our station and after working there a little time, was received into the training school, and remained there for nine months. By that time he was able to read and expound the Scriptures with wonderful power. The people did not know how he learned to read, and when I asked him he said, "When I became a Christian I took a little schoolboy into my house. He taught me the letters, and then the syllables, and then I found I could read." The man seemed to be full of the Holy Spirit. While he was at the training-school he preached on Sundays and at other times, winning a number of sinners. Nine months is as much as our students can stand at one time; then they go out and work for a year, and afterward come back to the school. Paul asked to go to Kinkanza, a town some eight miles away, the largest town in the district. For years we had been trying to get an entrance for the Gospel there, but without success.

Monday morning is the day when the native preachers come to give a report of their work, when we examine candidates and attend to church matters. One Monday a preacher who had been going over to Kinkanza regularly for some time, refused to go any longer. He said: "I don't mind their meeting me, as they do, with guns and knives; I don't mind their knocking me about and kicking me, as they often do, but now they mock at and curse the name of Jesus, and I can't bear that. I don't want to go there any more." That was where Paul wanted to go, so we sent him there. He went over to the town and said, "You know me. Let me come here and teach you." They said, "We liked you before, but we won't have you now, and no one must receive you." Paul was not so easily discouraged. He came to me and asked for a tent. I gave him an old army tent that I had, and he took it and put it up outside of the heathen town, right in a path by which the people went in and out. He stayed there for some months, but there were no converts. It was the height of the cold season, and he suffered much from the cold and dampness, and some-

MR. RICHARDS AND SOME OF THE NATIVE PREACHERS AT A MONDAY CONFERENCE.

Paul, "The Apostle of Banza Manteke," is seated in the front row, the fourth from the right.

times from hunger—going two days at a time without food. When I heard of it I told him that he should take care of his body, which is a temple of God's Holy Spirit. But he was so eager to win souls that he did not want to take time to go for food.

After some months one man came and said that he would be on the Lord's side. He went into the town and said to his wife and friends, "Now, I am a Christian." At once they rejected him, and his own mother cursed him. The heathen believe that if you become a Christian you will bewitch them. He came down and said to me, "Paul has been teaching me, and I am a Christian. I want to come to the station and live here." "No, no," I said; "you must go and tell your own people what God has done for you." He said, "They will poison me." I said, "Never mind. Go back." The man went back and put up a little house near Paul's tent. Soon another man was converted and did likewise, and then another, and another. By and by there was quite a little settlement around Paul's tent. "Now," said Paul, "we must build a chapel in which to worship God." So they built quite a substantial building, large enough to hold three hundred people.

They were very anxious that Mrs. Richards and I should go over and see the work, but we were expecting to go home soon, and I said that we could not. But one day several big strong carriers came with hammocks, and said, "Get in here." Mrs. Richards got in one, and I in another, and they ran the whole way with us—eight or ten miles. The meeting-house was soon full of people, waiting for us to preach to them. When I had finished I said, "Now, Paul, go on just the same as if we were not here. I want to see how you do." So after the service Paul began the school. There were grown-up people and little children, all together—classes here and there, all around. One boy, who just knew his letters, was teaching the letters to a class. Another, who knew syllables, was teaching syllables; another was teaching little words, and another sentences. Those who could read fairly well were teaching the more advanced pupils to read. I was surprised at the perfect order, and at the use he made of those teachers—the best he could find.

Paul was not contented when there were three hundred church members there. He sent out teachers to other towns, and his people paid them, and there are converts there. We usually take the best of the first converts—they are almost always the strongest—and send them out at once to preach the Gospel. One day Paul said to me, "I would like to go across the river where I used to get carriers. I think of them all the time." All that Paul seemed to think of was souls—he dreamed of souls, and how he could win them. I said, "Paul, don't you think there are plenty of heathen towns on this side of the river that have not heard the Gospel? The Swedish missionaries

are working across there. Let them go on, and reach those people." "But," he said, "they are not getting at them. I want to go over there and preach."

One day, a little later on, Paul came and said, "Teacher, they want a preacher across the Kongo, in the town of Yongo." I wrote to the Swedish missionary near there, and said, "The people at Yongo want a teacher, and if you can send one do so; if not I must send one." The reply came: "We have been trying to enter that town, but they were very bad people, and would not receive us. Now there is a change, and as we hear that they want a preacher, we will send one." Not long after this Paul went to some other town across the Kongo, and sent some teachers there, and soon converts were gathered in. Dr. Leslie has since gone over there, and has baptized a hundred converts. Before this we had to pay to cross the river; but now the canoe men are Christians, and they say, "If you are going for trading purposes, you will have to pay—Christians as well as heathen; but if you are going to preach the Gospel, we will take you free."

Altogether Paul has to-day over five hundred Christians—church members—that he himself has been the means of bringing to Christ. They are now collecting material to build a larger and more substantial meeting-house at Viaza. Of course, we have not many Pauls. He is a born preacher, full of the Spirit, and there is no man's prayers that seem to help me as much as his. As one of our missionaries said, "Paul seems to lay hold on God, and won't let go till he gets the blessing he wants." I am astonished at the man's power. If it is announced that Paul is to preach, the people will come to hear him, when they will not listen to the other preachers.

Paul's converts resemble him very much. They are all in earnest and above the average. Nearly all the Christians near the Kongo were thinking about the heathen across the river. They said, "Those people don't know anything about Jesus, and we are saved. What shall we do?" They held a meeting and fifty of them decided that they would leave their houses and cross the Kongo to preach the Gospel. They took some food with them, and stayed among the people three days, preaching and teaching Jesus. Now there are twenty church members in those towns, and the work is spreading. Probably Paul has more than six hundred church members to-day. God is still using him in His work. He preaches the Gospel of the Cross. That is what breaks down the heathen. There is no power on earth like the story of the Cross of Jesus Christ proclaimed in the power of the Spirit.

PAUL'S CHRISTIAN CONGREGATION AT HIS SETTLEMENT OUTSIDE THE TOWN OF KINKANZA.

SOME MISSIONARY EXPERIENCES IN CHINA.

Most of the readers of THE MISSIONARY REVIEW have probably already seen in the daily press and in denominational magazines numerous accounts of the siege of Peking, the flight of refugees, and the massacres of missionaries. The story is a heart-stirring one, and will pass into history as the record of Christian heroes of 1900. We reproduce here extracts from various letters and articles which give but a fragmentary report and a vague idea of the sufferings experienced and the heroism shown by Christian missionaries in China during this crisis. These will be followed by other narratives concerning the experiences of native Christians and missionaries who have not counted their lives dear unto themselves, but have endured to the end.—EDITORS.

A WOMAN'S EXPERIENCE IN THE SIEGE OF PEKING.*

By Miss Nellie Russell, Missionary of the American Board.

Wednesday, August 8th.—Words fail me to attempt anything of a description of the horrors of that night our homes were burned, and of the awful experiences of the few Christians who managed to get to us during the next three days. Friday, June 8th, we foreigners left our places and all got together at the Methodist Episcopal Mission, about a mile from here. We had twenty American marines to protect us. On Wednesday evening, June 12th, at about seven o'clock, some one rushed in and said the outer chapel was all in flames. This had been set on fire by the Boxers. It was an awful night, flames lighting up the city in all directions. The next day our people commenced to barricade the place. Trenches were dug, spikes driven into the ground, and barbed wire put all around the church. As we expected to make a stand in the church, great care was taken to make it bullet proof. We took stores into the church and a lot of food for our Chinese.

The night of June 14th was horrible beyond description. For about two hours thousands of voices could be heard in the southern city yelling at the top of their voice, "Kill, kill, kill." The rest of the sentence we could not hear clearly, but we well knew what it was. If that insane mass had had a leader and come in upon us that night, not a foreigner would have escaped.

On June 19th, about ten o'clock, a letter came from Major Conger saying that the ministers and all foreigners had been ordered out of the city at twenty-four hours' notice. At once we said, "It is a scheme of the Chinese to massacre us all," and then and there prayed that the ministers might not fall into the trap.

The next morning an order came from Captain Hall giving us twenty minutes to get ready to leave the church and go to the legation. Can you see us that bright June morning—seventy-one men, women, and children (foreigners), followed by seven hundred Chinese Christians, guarded by American marines, walking that mile with our arms full of our earthly belongings? This was about one o'clock in the afternoon. About four o'clock the same day the first attack on us here was made, and the bullets fell like rain for a few moments.

The next few days we all had to fight fire, the ladies forming in line for passing back the pails, pitchers, wash bowls, tin cans, flower pots, etc. The Chinese seemed determined to burn us out, and it was not till all about us was burned that they gave up that time.

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* Condensed from *Record of Christian Work.*

From June 20th to July 17th we had daily and nightly attacks. Sometimes they lasted for three or four hours, sometimes only half an hour; sometimes on all sides at once, and then again from only one side. One night we had a terrible thunder-storm, and all the time we had a furious general attack. The soldiers on the wall said, "It seemed as tho all hell had broken loose."

While I am writing bullets are falling in our courts and striking against the wall. One just struck about ten feet from the window near which I am sitting in the ball-room of the British legation. When the cannon were turned on us, then indeed our hearts grew faint. Besides the hundreds of thousands of bullets, it has been estimated that two thousand eight hundred shot and shell have fallen in our courts. Four hundred fell in one day, and yet not a man was killed by them, tho many have been hit by bullets.

Later, 8.30 P.M.—Sharp firing at present, and we can hear the bugle blowing. It may mean we are in for an attack to-night, as there has been more or less firing all day.

We ladies have made thousands of sand bags. They are made of cloth, silk, satin, velvet, legation curtains, table-cloths, sheets, etc. These have saved many, many precious lives. The walls around the legation are about fifteen feet high, and now doubly strong.

August 9th.—We had a fearful night. Three sharp attacks and then incessant firing all the rest of the time. The Chinese said at first that in two days we should all be in their hands, and it is now two months. But it has not been by might or power of man, but of God. Can you think what it means to feed over three thousand people a day, and no time to prepare for such an experience as we are having? There were within our barricades two small foreign stores and a few Chinese grain shops. The only meat has been horse meat until yesterday, when a cow was killed. Then we have rice and graham bread, butter once a day, no milk for tea or coffee, and sugar so much a day. As a rule people have kept up fairly well as to health. One of the great providences is the cool summer. I have never known anything like it since I came to China. It has been our salvation. Also the lack of rain has been a blessing. There has been just enough, but not the terrible downpours day after day of the rainy season. It is simply impossible to enumerate the mercies of these awful weeks. Our hearts are full of thanksgiving. Twice the officials have sent word that the Chinese Christians must be given up, and twice they have received a fitting answer.

Sunday night, August 12th.—We are in the midst of a furious attack. We have to stay indoors, as the bullets are too thick for any one who is not on duty to be out. A letter came from the Tsung Li Yamen to-night saying that to-morrow Prince Ching and Prince Tuan desired audience with the ministers. The latter is more responsible than any one else for all this trouble. He openly said he expected to line his cart "with the skins of foreign devils."

August 13th.—Last night was simply beyond words. About seven in the evening it was bad, and grew worse and worse, till three this morning. Then we had a let up of an hour or so, and then they started in again. It is simply wonderful that tens of thousands of bullets could be fired and only one killed. Our first month here many of us did not think of undressing.

August 14th.—Last night was the most horrible of all. Can you

imagine six or seven hours of bullets by the thousands, five machine guns all working at one time, and with it the cannon and bullets of an enraged enemy? About two A.M. we heard the distant roar of our troops and now shells are bursting in the city on the east side, and our troops are reported within three miles. It seems almost more than we can endure. Now our relief is in sight our physical strength is gone.

Wednesday, August 15th.—Yesterday afternoon the first of our relief party reached us. Words fail me to tell of our joy. God has more than blessed us, and wonderful has been our preservation.

THE SIEGE OF TIENTSIN.

By Robert R. Gailey, Secretary of the International Y. M. C. A. at Tientsin.

For a week we lived in the cellars of Gordon Hall, the largest and best built structure in Tientsin, and that without even the necessities of life. The fact that our little baby was ill made it doubly hard, especially for Mrs. Gailey, but God did not forsake or leave us, and to-day we have many things to thank Him for, even while in straightened circumstances. We have no hesitation in saying that unless God had heard our prayers, the little force in Tientsin guarding the settlement could not have withstood the attacks of the enemy.

Early on June 17, the Chinese opened fire on the gunboats at Taku, and by 2.30 that same afternoon the first shell was fired into the settlement at Tientsin. My, how it did shake us all up! I had just gone up town to see about Mrs. Gailey moving up town for a few days, and just as I was going into the house of a friend to make plans, this first shell went whirring, sputtering, splashing through the air. My wife and baby were three-quarters of a mile away, and these shells were going right down in that direction. As soon as I got in sight of home, I saw Mrs. G. coming with the baby, and Mr. Lowrie, carrying such things as they could pick up in their hurry and fright. It seemed a long way up to the Gordon Hall that hot and memorable day, as we hurried along, hugging close to the houses and walls to get a little cover from those terrible shells that were flying over and about us. Exhausted in breath, but strengthened in prayer, we came into the Hall, and we were ordered to go down to the cellars. It was dark and damp. There were frightened, squawking, gabbling Chinese women and crying babies by the dozen, all rushing down into these cellars, and there we were without beds or food, and the night coming on, and with the constant firing making it dangerous to go outside. But by 4.30 the firing ceased, tho there was a good deal of "sniping" by the Chinese, and bullets were singing over and around the place all the time. Food and beds were carried in, and by dark we were in some sort of shape for the night. I took my "watch" with the others, and it was a novel experience to be walking about with a Winchester rifle, on the watch for intruders, and hearing the "snipers'" bullets singing and striking about in the trees or against the wall. After eight days of such life it grew pretty hard for Mrs. Gailey to care for the baby, and he did not seem to improve, yet grew no worse, apparently, so we decided to make a change to some other place, even if it was not so well protected. Mr. Cousins, the president of our Association, prepared a place on his upstairs enclosed veranda, which was quite good enough, tho a little exposed to spent bullets, yet we decided to take the risk and get a better place. We got good food here, and soon felt much better. We got on the protected side of the house when the shells began to come,

and we did not go to the cellar after we left Gordon Hall, tho the firing was just as heavy. Finally, on the 5th of July, the tug "Fawan" came up, and a big "lighter" (freight open boat) was prepared for the people and their personal baggage, which was greatly reduced on account of space. By kindness of Captain Bagley, officer in command of the allied forces, we were given a place on the tug which was quite comfortable. The ride down the river was so restful and quiet, tho we could hear the bombardment almost all the way down. Dead Chinese bodies in the river still gave signs of the dreadful fighting of a week previous. We left Tientsin about 11 A. M., and reached Tong-ku by 6.30 P. M.

A TERRIBLE JOURNEY TO HANKOW.*

By Alex. R. Saunders, China Inland Mission, Ping-iao, Shansi.

Our street chapel inside the city (P'ing-iao) was first attacked. The doors, windows, furniture, and books were all piled on the street and burned. They then came to our mission compound and, after breaking down a portion of the wall, they looted the place. We took our four children and without even dressing them, carried them to the yamen. On arrival there we were told that the official could give us no protection, and it would be best for us to leave P'ing-iao at once. After some further talk it was thought best that we should go under official escort to T'ai-yuen fu, and a start was made at daylight. On Thursday afternoon, the 28th of June, we got within seven miles of T'ai-yuen fu, where we met a convert who told us that we had better not go there, as the large compound of the Sheo-yang mission had been burned the night before, and Miss Coombs burned to death.

We turned southward again and set our faces toward Lu-ch'eng hsien. Our party was composed of, in all, fourteen persons, including six children. Soon after daylight on Sunday we reached a village, where we hired donkeys on which the ladies and children were to ride four miles. When we had gone about half that distance we were met by a band of nearly two hundred men, who had come out from the village just ahead of us, and who robbed us of all we had, donkeys, silver, and goods, and taking even the clothes we were wearing. Most of us were left with only a pair of Chinese trousers on, the upper half of our bodies being entirely unprotected from the awful burning of the July sun.

The people of one village would follow us to the boundary of the next, stoning us, and throwing hard lumps of clay, and beating us on the back and head with sticks and bricks; and this was kept up almost incessantly from village to village for the whole of three days. In one village Mr. E. J. Cooper was dragged to the outside village by a rope, and left by the roadside as dead. The first two days we had nothing to eat, and no one would even give us water to drink, and we were compelled to drink of any water we came to, and sometimes it was only a dirty, stagnant pool.

We reached Kao-p'ing hsien, north suburb, about noon, and being extremely hot we could walk no more on our blistered bare feet in the burning sand, so we lay down under a tree until it became cooler, Early next morning, Mr. Cooper and I went on to a village a mile distant to hire a cart, on which Miss Rice, who could walk no further, and the

* Condensed from the *London Times*.

children could ride. We had in our possession seven hundred cash, equal to about fifty cents, and leaving two hundred of these cash with Mr. Jennings, we took the remaining five hundred to pay for the cart. Passing through the village to the farther end, where the inn was, we were overtaken by some men; one of them gave me a sharp blow with a stick and snatched the money from us, the others drove us on with sticks out of the village, and separated us quite from the rest of the party. Misses Huston and Rice were now left behind, and it being impossible for us to go back to their help, we deemed it best to push on to Tseh-chou fu, the nearest city, twenty miles off, and ask the officials there to send a cart back for them. We learned afterward, when Miss Huston rejoined our party at Honan, that Miss Rice was beaten to death by the roadside that day. Miss Huston also received very serious injuries which resulted in her death, nearly a month later, just two days before we reached Hankow. Two of our own dear children died of fatigue and want, and were buried in Honan. Mrs. Cooper and Miss Huston died in Hupeh, after terrible suffering, and their bodies were sent on to Hankow by the officials.

CAPTURED BY CHINESE ROBBERS.*

By the Rev. W. E. Godson, Church Missionary Society, Ningpo, Che-chiang.

T'ai-chou, Mid-China, July 16th, 1900.—Last Friday I was going from Hai-mên in a boat with my cook to Sugyiao, when about ten *li*† from Hai-mên we suddenly ran into a lot of armed men who, seeing me, made a rush for the boat. They were all armed with guns or swords or spears, and seeing that they meant mischief, I jumped into the canal and swam across, hoping to make my way back to Hai-mên.

A respectable man the other side of the canal helped me up from the canal, but just as I reached the road a robber rushed up with a gun, snatching my watch and chain. While he was putting it in his pocket, seeing the coast looked clear, I made a dash along the road.

My clothes were of course wet and hindered me from getting up much pace. The fellow who had my watch dashed after me and sprang on to my back, bringing me heavily to the pavement, himself rolling into the paddy-field. I rose again and made another dash for it, but after going about fifty yards the road suddenly ended, and there was nothing for it but to plunge into the canal, which was about thirty feet wide, and swim. At the other side three respectable-looking Chinese stood, and one helped me out. Instead of letting me go, however, he held on to my clothes, and in a very short time several robbers came up. In the struggle everything was torn from me except a singlet and one sock. They fastened a thin rope around my neck, tied up my left hand, and led me off. Then my trousers were given back to me.

Going about a hundred yards they came to a halt, and more robbers rushed up crying out, "Sah! sah!" (kill! kill!). One fellow pointed his gun within half a yard of my chest, but I seized the muzzle and turned it to one side. He did not fire. Two others, murderous-looking ruffians, made a very determined rush to get at me with their swords, but were restrained by some of the others. One fellow struck me heavily in the ribs with his fist, another immediately after in the stomach, and then

* Condensed from the C. M. S. *Gleaner*. † A *li* is about a third of a mile.

another on the head with his flat hand. During this some of them were fiercely crying out, "Kill! kill!"

I very soon discovered that they believed me to be Monsieur Lepers (a Roman Catholic priest), and there was none to prove that I was not. If they asked me once whether I was a Roman Catholic they asked me fifty times. At last we came to a little place named San-kae, where they took me upstairs and gave me pen and ink and paper to write a note to Mr. Thomson (C.I.M), of Huang-ien, which they did not send.

About 6.30 a man named Nyün arrived, and I saw at once that he was superior to those with whom I had so far dealt. He asked me various questions, but did not tell me who he was or what he had come for. Then they brought me a small Chinese coat, and we walked down and had a meal. This Mr. Nyün then escorted me to a boat, into which they helped me, and others then got in and we rowed away. None of them appeared to have any weapons of any kind.

We arrived at last at 'O-dzing, and they took me into a house where as I passed through a room I saw a Christian almanac hanging against the wall, and I began to feel that perhaps after all I was in a place of safety. Arrived upstairs I saw two Christian Chinese books on the table, and then the truth came out. A man had gone over to 'O-kying-fu's place and told his people about my capture. They had immediately written a letter to Mr. Nyün, telling him of what had happened, and asking him to do his best to help me. With this letter they sent another to my captors, saying that unless they released me at once they would send over a thousand men to rescue me and burn the house down in which I was detained, and that fifty armed men were all ready to start. Mr. Nyün, with eight or nine China Inland Mission Christian members, immediately hurried over with this letter and effected my release.

HUNTED BY CHINESE MURDERERS.*

By Dr. G. Whitfield Guinness, China Inland Mission, She-ki-tien, Honan.

Shae-ka-tien, Honan, Tuesday, July 16th or 17th.—This may be the last time I can write to you. I sit in the dust and dirt on the floor of a barn. For three days we have been rioted, and have fled to three different spots to escape the awful wrath of the people. The native Christians have done their best, but one thing after another prevented our getting off. Last night we were just starting in the dark when the Pao-kia-ka arrived. He seized what luggage was left from the débris and made off with it. We have been provided with some native tea and a little bread. We lay still and prayed. We are tired, yet rejoicing. I will not add more. We shall meet yonder in heaven.

Friday morning—. Yesterday, while we were having a little food at dinner time, suddenly the trap-door to our room opened, and the owner of the house said, "Quick, fly; the Pao-kia-ka (chief of police) are coming with knives to kill you."

We snatched up baby, clambered down the ladder, and climbed up over a ten-foot wall, dropped the other side and crept in close to a wall, sat still and prayed. In a few minutes we heard a man climbing the wall, and thought we must be discovered. A voice sounded: "It is all right; he has gone!" So once more we were spared, and returned with hearts of praise to the dirty old attic.

* Condensed from the *Regions Beyond.*

No mandarin eares, or will help; and the Chen-t'ai (brigadier-general) has sent a Kao-shi (proelamation) saying we must be killed! It is the sixth day of riot, and we still lie on the dusty floor. The ladies are worn and siek. We have no extra clothing, and day by day living in a temperature between 90° and 100°, and lying flat on the floor, you may imagine our eondition of eleanlines, and all four in one room with a baby. The Lord grant it may soon be over.

They finally sueceeded, with the help of a Chinese Christian, in seeuring a eart and going to the river. There they obtained a boat and for a fortnight lay hidden in it on their way to Hankow, where Dr. Guinness writes:

Hankow, August 8th, 1900.—A month ago our station, Shae-ka-tien, was rioted, burned, and destroyed. Fifteen days we were in hiding and had daily wondrous eseapes; fifteen to sixteen days journeying south, through grave dangers and anxiety, but, through God's blessing, we have eseaped.

Every station in the provinee is rioted. Everything I have is gone, exeept my Bible, a shirt, trousers, soeks, and shoes I had on. We could not change elothes and had all four to live in one room for thirty days. We had to pay 400 taels ($350) to eseape. It was worth it to save five lives, four adults and one baby. No Christian could travel with us, but God made four heathen act on our behalf. Praise the Lord, the snare is broken and we are eseaped!

FROM CENTRAL HONAN TO SHANGHAI,*

The Flight of Three Ladies of the China Inland Mission.

On the third day after we left Hsiang-hsien, July 11, a band of robbers attaeked us. Several men eame running after us, saying that they were sent from the offieial to stop us; then in a minute or so, one or two hundred people gathered round us. These men eommanded us to get down, and they soon robbed us of all that we had, even to some of our clothing, our hats, Bibles, handkerehiefs, ete. They had swords and pistols, and used us very roughly. Then they took us baek to the robbers' village, and we had to stand on benehes and let them look at us. Presently two kind men in the village came forward and eommanded the people to let us go, and we went on for one mile toward Chao-kia-kou, when we were stopped again, and two of the same robbers came and commanded us to tell the people that the horses in the earts were theirs. We refused to do so, and they said that they would take off our heads. One of the robbers ordered Miss Petterson to kneel down and have her head taken off. She smiled, put her hand on the shoulder of one of the robbers, and looking up into his faee, said, "Yes, we are not afraid to die, but let us speak a few words to the men who are escorting us first." Then the two robbers looked at one another, smiled, and went away without touehing us. One of them said, "You can not die, because you are devils." Then the erowd had us sit down under a tree, to have a little rest, after whieh they asked us to sing a hymn, and we sang "Jesus Loves Me." They had heard that foreigners had some kind of a teleseope, and thinking we had one hid upon our persons, they tried to get us into a house, so that they might seareh us, but we had sent our servants to the offieial of the village, and he arrived just then and commanded the people to disperse at once. Just before he arrived, Miss Pet-

* Condensed from *China's Millions.*

terson fainted away. We begged the people for a little water, and after considering a little, they brought some for her to drink, and for us to bathe her head, and she revived somewhat, but lost her voice for the whole day. We had to carry her to the cart, and the official took us back, the second time, to the robbers' village, and we stayed in an inn, where the landlord was very kind to us. After this a man, who had been a Christian for but one month, hired a small boat to take us down to Chao-kia-kou. The people were continually stopping us, and the boatmen would not take us any further. We were alone for a while, so we prayed to God to guide and deliver us, and a short time afterward two Christian men appeared. They took us to a Christian family, and gave the woman two hundred cash, and told her to take care of us, and that if there was anything more to pay they would give it to her when they came back, so they left us there. The people were raging, and wanted to see us. There were forty or fifty men outside trying to pull down the house, but they could not, and they said they would get more men and come back in the night and pull down the house, and kill the foreign devils, so the Christians took us that night to the home of a heathen man who was willing to have us.

Shortly after this a Mr. Iang, a member of the Chao-kia-kou church, came to us and told us he would have no rest until we were safely in Shanghai. That night he took us to the river to get us to T'ai-ho-hsien, twenty-six miles distant, the two heathen men escorting us.

After this the officials escorted them on from place to place. Many days they had to walk twenty to thirty miles, finally reaching T'ai ho, where Rev. Mr. Malcolm warmly welcomed them, and there the officials provided boats all the way to Chin-kiang. In crossing the lake they were shipwrecked, but finally reached Shanghai in safety.

OUR ESCAPE FROM LU-AN.*

By Rev. Archibald Glover, China Inland Missionary at Lu-an, Shansi.

A mock trial was gone through, and we were brought in guilty. When morning broke, we were ordered into our litters, and taken to a place outside the village. The road was lined on either side with spearmen, and nearly every male carried some implement or weapon. At a given signal they then fell upon our litters, and fought like wild beasts over our baggage. Before the *mêlée* I jumped down with Hedley, but dear Flora (Mrs. Glover) with Hope were literally buried under a heaving mass of human ferocity. I never believed she could possibly come out alive. To my amazement she presently came out, and little Hope with her, pale and disheveled, but perfectly calm and uninjured.

Amid fiendish noise and fighting, the spoiling of our goods went on till all was disposed of. The people then went off, leaving us, to our surprise, alone and untouched.

We were presently surrounded by a following of evil men from Hantien, all of whom were armed with agricultural implements. For several hours we sat by the roadside, hemmed in by these people, who freely discussed our death, sharpening their instruments on stones before our eyes. At last the long suspense was ended by their suddenly seizing us, and with cruel violence tearing the clothes from our bodies. Flora and Miss Gates were stripped of their upper garments; the dear children had nothing left to them except their combinations, while I myself was stripped naked,

* Condensed from *The Christian*, London.

everything save my socks and a flannel binder being taken. Again, to our surprise, they went no further; no attempt was made to take our lives, though I do not doubt that they longed to do so. P'ao-ri gave me a pair of old pants, and some one in the crowd threw me a beggar's coat of filthy rags, and in these I went till I got to Kao-p'ing, where the rags were exchanged for an old gown of an official.

Then we tramped to the Uang-fang hills, and here we crowded together and were soon asleep, despite the bitter cold. The next day was Sunday. The sun soon became hot, and we had no shelter from the heat on that mountain height. Our thirst became intense, and the heat at last unbearable. At last we reached the river, thick with yellow mud, but to us as sweet as the purest well-water. We lay down to rest under the trees in a cemetery near by. Soon a mandarin's procession came out, and passed by the spot where we were lying. They turned to see who we were, and in a few minutes a cart was at our side, with an official and two yamen runners, who told us at once to enter it, as they had been sent by the Lu-an mandarin to find us and take us to Kao-p'ing, from whence we were to be sent on to Hankow, where we arrived Monday night, August 13th.

THE LESSER WIVES OF POLYGAMY.*

BY M. C. CHRISTELLER.
Missionary of the French Evangelical Mission in Basutoland, Africa.

Among the natives who have Biblical knowledge, and to whom the communicant members give good witness, there are always in each district two or three women, called "lesser wives," whom by the discipline of the church, the missionary can not admit to baptism. These women have the unhappy lot of counting only second or third among wives of their polygamous husband. Our church refuses to acknowledge that such women are legally married. To be baptized they must obtain a separation from their husbands, and return to their kindred. Thus each time that the missionary has before him lesser wives, he asks himself in distress, how the Church ought to act with regard to these victims of an anti-Christian social state.

The missionary has no wish to favor polygamy. He sees every day its ill effect; no family life, continual disputes among the wives of the same man, hatred between the children of the same father, endless wranglings over questions of heirship. But, on the other hand, he sees this lesser wife whom God has called; she leads a blameless life, no one has anything against her; must we, because her husband is a polygamist, refuse her admission to the Church?

She may, it is true, be baptized on condition of leaving her husband; but the husband must consent, and as the lesser wife is often the preferred one, the husband refuses to let her go. Also, the lesser wife may really love her husband. Must we, in such case, crush her life? It is true that the black's love is not usually that which Christian whites call by this name, but it is sometimes seen. Harder still for such a lesser wife is the fact that in leaving her husband she must needs give up her children, for by native law the children belong to the man; they represent the cattle given to the parents of the woman at the time of the contract. Now the native woman, first and foremost, is mother. Must we

* Translated and condensed from the *Journal des Missions.*

counsel her to do violence to the rights of blood in order to enter the Church?

What becomes of the lesser wife removed by the Church from the protection of her husband? She returns to her kindred, and if they are still heathen, they receive her very ill, knowing that her husband may yet come to claim her. If she finds a new husband, so much the better! But suitors are rare; she is a divorced woman, and parents dread for their son a marriage with her, for the question remains, to whom shall the children of the second marriage belong? In a state where the law often hangs on a whim of the chief, even the children of the divorced wife by a second husband may be claimed by the first husband. He has rights over them because he has given cattle for this woman. The lesser wife thus finds it hard to marry again, and if no one asks her in marriage she runs sad risk of becoming a *saraburabu*, *i. e.*, a lost woman. Thus the Church, in order to snatch her from an evil social state, may lead her into a worse state. Knowing all this, ought we, in spite of all, to advise the lesser wife to leave her husband?

Some missionaries do so, convinced that it is the only way in which the Church can work against polygamy, and bring the polygamists to conversion. It is very rare to see a polygamist in the prime of life converted. Polygamy, far from diminishing, tends to increase. The great number of wives which would be a crushing burden for a white man, considering only the question of food, is the riches of the black. The more wives he has the more fields he tills, and the more money he makes. As long as the non-Christian black man can live easily, he will marry many wives, and when the missionary tells him that the Gospel forbids polygamy, he will bring up particular Bible texts to prove the contrary, and will comfort himself by saying that he is no worse than the patriarchs.

A graver reason in my judgment, for refusing baptism to lesser wives, is that their position is far from favorable to the development of the Christian life. Besides being mixed up in unceasing quarrels, the first wives charge them, in the hope of winning their rights, with using magic spells. These are matters that can only be told in the private ear, and that show heathenism in its true light, as a system of diabolical evil. But do not the first wives themselves, whom we receive to baptism, also live in perpetual disputes? And, to be consistent, ought we not to shut out from the Church all except the wives of monogamists, since polygamy is so unfavorable to a Christian life?

In brief, must we make a crime of her state in the lesser wife who behaves well? Must we force her, if she would be baptized, to break with her husband? What would Jesus do, in the presence of these poor women whom the Church repels? What would St. Paul do? How is this viewed by Christians at home who study missionary problems as these arise in heathendom?

We need to find out some way of acting which shall agree with the Gospel and no less with the needs of the human conscience; more and more the lesser wives are unwilling to forsake their husbands. They continue for years among the catechumens, then they grow wearied, and turn back to heathenism; they are then forever lost for the Kingdom of Heaven. Others, urged by their husbands, go to knock at the door of churches which do not lay on the lesser wife, who has but one husband, the blame that belongs to her husband, who has several wives. Christian friends in Europe might aid us much by their counsels.

EDITORIALS.

Forward.

And Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.—*Exodus xiv: 15.*

Prayer was never intended to take the place of action. God does not promise to do for us that which we should do for ourselves.

From a human standpoint there is much that is dark about the outlook of this twentieth century after the birth of Christ. As Christians we have reasons to be ashamed that the Church is so far from perfect, that there is no land which can yet be called thoroughly Christian, and that the Gospel has not yet been preached throughout the whole world. On the contrary, multitudes of professing Christians are trying to serve both God and mammon; so-called Christian countries are largely dominated by unscrupulous self-seekers, who fear not God, nor regard man; civilized nations are arming themselves to kill their enemies, and vice and dishonesty are rampant; no land is fully evangelized, and there are still corners of the inhabited earth where no ray of Gospel light has entered.

But we are not discouraged. The unaccomplished ideals of the Church are but incentives to greater and more persistent and prayerful efforts. "Our God is marching on." The inspiration of the Ecumenical Conference has not yet passed away, and it will yet bear much fruit. Christian zeal, fellowship, and cooperation are increasing in the body of Christ. Never was there so much money, and never before were there so many men, proportionately even, devoted to missionary work at home and abroad; the evangelizing forces are steadily increasing, the amount and quality of Christian and mission ary literature is growing with remarkable rapidity; individuals and churches are doing now what it formerly took whole denominations to accomplish. At home the outlook is not dark, but there is no room for self-gratulation or inactivity; "there is yet much land to be possessed," and "the King's business requires haste." *

Present Conditions in Foreign Lands.

The present outlook is hopeful from a missionary standpoint, in spite of the difficulties and tasks which face us. God is breaking down barriers and opening doors, while the Evil One is continually seeking to impede the progress of the Kingdom. The light of Christ is shining out, and darkness is gradually passing away.

Never were there greater opportunities for missionary work. In Africa the governments are friendly, and the country is progressing in civilization. The opening of the Sudan, the building of railways and telegraph lines are helping to prepare a highway for the chariot of God. With returning peace in South and West Africa will come a revival of missionary work.

In India thousands of people are manifesting a practical interest in the Christian religion, and many who have become disgusted with idolatry wait only for instruction. Young men and women seek for Christian training, and multitudes of children could be taken into schools if only there were sufficient accommodations and teachers. The great famine has opened the hearts of the people to their Christian benefactors, and has brought thousands of children to receive Christian education.

In China, while many missionaries have suffered martyrdom, thousands of native believers have given their lives and suffered the loss of all things for the sake of Christ, the sealing of their testimony with their blood has not been without effect in China and in Christian lands. The heroism and faithfulness of the great company of martyrs will yet bear fruit. Mission property has been destroyed, but in the reoccupation of the field many advance steps will be taken to secure a greater economy. There will be a reconstructed China, and a regenerated China.

Christianity in Japan has passed the crisis of her intellectual unrest, and is seeking a deeper spiritual experience, and a vital union with the living Christ. The nation presents fewer barriers to Christian progress, and old cults show signs of giving way to the Gospel of Christ. There is, however, still danger of rationalism and materialism replacing the old superstitions. This young and growing prodigy calls for our prayers and our help.

In Korea remarkable spiritual awakenings are reported in many places, whole communities turning to God, and living in marked contrast to their heathen neighbors. Siam, in the Laos States, reports similar awakenings and purity of faith and life in native Christians.

Mohammedan lands still persecute converts from Islam, and deny liberty of conscience and worship, but even these barriers are being leveled to the ground before the onward march of faith and works. Arabia is being occupied in important centers, and Turkey, Persia, and North Africa show signs of progress.

In Papal Europe—Italy, Austria, France—there is an unprecedented revolt from Romanism, and a turning of priests and people to simple faith in Christ and His worship and service, according to the Gospel standards. Even Spain is awakening somewhat to the dangers of Papal dominion.

Mexico, Central and South America, where Romanism has so long held sway, are not quite so neglected as formerly. Heralds are proclaiming the truth, and multitudes are seeking and accepting Christ.

Dr. Warneck, of Germany, one of the foremost missionary writers of the day, said in a paper read before the Ecumenical Conference:

"One hundred years ago missionary results, so far as statistically capable of statement, amounted on a large estimate to 70,000 Christian converts. To-day the number exceeds four millions, and this number is augmenting from decade to decade, like capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800. Everywhere the work is broadening out of the defile into the plain. The work done is but the seed of coming harvests."

President McKinley on China.

Those who have been influenced to believe that the missionaries were the chief cause of the Boxer uprising in China, may find that part of the president's message referring to this subject illuminative reading.

The president quotes in evidence the placards which appealed to the people all over the empire to resist foreign advance in all forms. He says these were "aimed at no particular class of foreigners; they were impartial in attacking everything foreign." These were appeals to superstitious beliefs of the people in most cases, and His Excellency affirms were "mendacious and absurd in their accusations, and deeply hostile in their spirit." He says the Boxer movement rapidly developed and became alarm-

ingly aggressive, "with the collusion of many notable officials including some in the immediate councils of the throne itself."

The message, discussing the origin of this anti-foreign feeling, says it "lies deep in the character of the Chinese race and in the traditions of their government." It says that the Taiping rebellion in the first instance and the subsequent opening of the ports to foreign trade disturbed the homogeneity and seclusion of China; and that the foreign activity along the coast and up the river basins, and even in remote districts, introduced foreign ideas. The telegraph, railway, and steamboats, the merchant and the missionary, penetrated year by year farther into the interior, and became to the Chinese mind "types of an alien invasion changing the course of their national life, and fraught with vague forebodings of disaster to their beliefs and their self-control."

The newspaper correspondents, the despatchers of cable messages, and others who cried out against missionary operations as the chief cause of these disturbances, have had their bad half hour, and those whom they misled will come back to calmer judgments, under the guidance of those who, like the chief executive, are in possession of the facts, and are candid enough to impartially state them. There is this to be thankful for, that this message will get a far wider reading than any other document could, and will correct the false judgment formed by many under the sensational leadership of a mischievous journalism. **

A Call to Prayer.

The Evangelical Alliance sends out the following suggestions for the week of prayer at the opening of the new century:

Sunday, January 6th.—Appropriate sermons and services

Monday.—Prayer for a better realization of spiritual truth and a better estimate of spiritual realities; a clearer vision of the redeeming Christ, and of the actual need and the Divinely intended glory of the world which He redeemed.

Tuesday.—Prayer for a Church which, through faith in Christ, and by the indwelling of the Holy Spirit, shall be wholly Christian, doing God's will and winning the world to Christ.

Wednesday.—Prayer for such Christian character and life as shall be pleasant in the home, honored in business relations, welcomed in the neighborhood, helpful in the church; personal religion being thus manifested in its rightful attractiveness.

Thursday.—Prayer for right relations in society and the nation, with the Golden Rule obeyed as between man and man, and all social and political action guided by justice and good will—the Christian ideal.

Friday.—Prayer for all international relationships and all international action, that they may be based on the Christian principles which apply to the individual—the reign of the Prince of Peace.

Saturday.—Prayer for all missionaries, and all missionary organizations, that being wholly inspired by Christian devotion and wholly guided by Christian wisdom, they may speedily and triumphantly fulfil the Savior's last command.

Sunday, Jan. 13th.—Appropriate sermons.

The American Highlanders.

We are glad to present this month an account of the condition and needs of the mountaineers of the Appalachian Range in America, and the work that Berea College, Kentucky, is endeavoring to do for them. Berea is undertaking large things, and consequently its needs are great. An endowment fund has been started successfully, but the need for money for current expenses is pressing, President Frost being obliged by illness to remain at home this winter. On an average every forty dollars contributed opens the way for the admission of a student at Berea. At present the number of students is beyond the capacity of the buildings and equipment, and the number of applications far exceeds the present possibilities of the college. The plan of furnishing work to students brings a threefold benefit, in helping the students in self-support, in training them industrially, and in adding to the present equipment of the college. *

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES. By Stephen L. Baldwin, D. D. 12mo. $1.00. 272 pp. Eaton & Mains, New York; Jennings & Pye, Cincinnati.

About fifty pages of this volume are given to a comprehensive historical survey of foreign missionary organizations, including those of women, in Great Britain, on the continent of Europe, in the United States, and Canada. Another chapter is on the mission fields of the world. Portions of the book are not up to date in data given, but in the main it is accurate.

The discussions of the first eighty-eight pages are on principles which underlie missionary work of the Protestant churches, false and true conceptions of missionary work, call and qualifications of missionaries, and methods of missionary administration at home and abroad. It is for this part of the work that Dr. Baldwin has peculiar and eminent qualifications. His years of service in China, and in the secretariat of the Methodist Episcopal Church, have furnished him thoroughly with information, and his position as general secretary of the Ecumenical Conference on Foreign Missions, assures his catholicity.

This volume is a valuable contribution to general missionary literature, and deserves a wide reading. It will brush the cobwebs out of the minds of a good many people about foreign missions, and commend them by its strong common sense. There is nothing sensational about it, but it is informing and inspirational. The author is right in saying: "The missionary idea is at the root and foundation of the Christian Church. Its whole spirit and life is missionary, and it must carry on the missionary work as the great function for which it was created." **

ARABIA. THE CRADLE OF ISLAM. Rev. S. M Zwemer, F.R.G.S. Introduction by Dr. James S. Dennis. Maps, diagrams, and illustrations from photographs. 8vo, 434 pp. $2.00. Fleming H. Revell Co.

With all respect to the author in his statement that "there is no dearth of literature on Arabia," one who has sought for *recent* information concerning the Arabs and their home, could heretofore find little or nothing on the subject, unless it be a few scattered articles on North Africa or Arabian peoples. This book immediately comes to the front. One who has traveled over any of the ground traversed by Mr. Zwemer, can best appreciate the incidents recounted, and scenes described. All is delightfully picturesque and accurate.

Every chapter in the book seems essential to its completeness, and the illustrations are unique and most instructive. The typical Arab of Yeman, so familiar to those who have been in Arabia; harbor and castle of Muscat, the ever prominent "Ezra's Tomb" on the Tigris; the public khan, the churning of butter, all bring vividly before us the life and scenes in this little-known peninsula. The Mecca Certificate is a rare and interesting document, and the maps, ancient and modern, are the clearest and most accurate of any accessible to the general public.

The general division of the subject matter of the book is very happy. The first part deals with matters of general interest—the geography, history, and people—giving general information of great value and accuracy. The latter part has to do with Islam and Christianity in Arabia, and any one omitting to read the whole volume, will miss much. Music, medicine,

folk lore, archeology, commerce, history, politics, religion, all are treated upon in a way to convey valuable information in a most interesting way. No reader can fail to find something in the book which will make it valuable to him. It should find its way into libraries, public and private, but those interested in the progress of the Kingdom of God will give it an especially hearty welcome and careful reading. W.

China and the Present Crisis. With notes on a visit to Japan and Korea. By Joseph Walton, M.P. With a map of China. Crown 8vo, i-xii, and 319 pp. $2.00. Sampson, Low, Marston & Co. Imported by Charles Sribner's Sons, New York.

The author's avowed purpose in writing this book, only two-thirds of which has to do with China, is "to promote the upholding and extension of British trade in the Far East." He poses "as one in possession of the best and most accurate information carefully collected from the best-informed men on the spot." While Mr. Walton has succeeded partially in realizing his aim, information gathered more than a year ago is hardly up to-date and throws no light upon the *present* crisis. Moreover, whatever he may have learned, he certainly has recorded no information concerning China which has not already been better exploited by Lord Beresford, Colquehoun, and Archibald Little, or else found in British blue books and American consular reports; and as a chronicler of travel he can not compare with Mrs. Bishop, who has written so charmingly of all these countries.

While China is only indifferently treated, and, tho Indo-China, Ceylon, and India are merely touched upon, the Japan section contains some facts that are not generally known, and the pages on Korea are well worth reading. Unlike Norman and Lord Curzon, Mr. Walton has gathered his facts on missions directly from missionaries, and so treats the work fairly.

Such being the scope and general character of the volume—what are its excellences? All interested in Occidental trade with the East will find here a very concise and forceful statement of commercial opportunities, and dangers, while American statesmen can profit just as much as members of Parliament from the author's trenchant criticism of lack of proper alertness. The map, despite slight inaccuracies, is illuminating beyond any that the reviewer has seen. B.

Chinese Mother Goose Rhymes. Translated and illustrated by Prof. Isaac Taylor Headland. 8vo, 160 pp. $1.25. Fleming H. Revell Co.

Children are by nature much the same the world over. They were born to play, and to imitate their elders. They are always interesting, but never perfect. In China, as in other lands, the children have their nursery rhymes handed down from generation to generation, and whether enigmatic or simple, foolish or funny, are entertaining to young and old. They reveal much of the habits, education, and environments of the Chinese children.

This edition of Chinese nursery rhymes is most artistically produced, and rhythmically translated. The illustrations consist of drawings and photographs showing the children of the Celestial Empire in almost every conceivable condition and occupation. We imagine that this is an expurgated edition of Chinese child songs, but it has many features peculiar to the Chinese, and many others common to our own "Mother Goose." The rhymes refer to animals, insects, birds, people, food, the parts of the body, actions, professions, etc.

Other verses are suggestive of China and heathenism, such as

those on "Little Small Feet," "The Pagoda," "The Great Wall," "The Rice Seller," "Pulling the Saw," etc. Every child will be delighted with the book, both rhymes and pictures. One of these represents 1,700 Chinese babies. *

THE WRONGS OF INDIAN WOMANHOOD. Mrs. M. B. Fuller. Illustrated. 12mo, 302 pp. $1.25. Fleming H. Revell Co.

The women of India are among the most secluded, neglected, and wronged of all the women of the world. They have less liberty and less opportunities for intellectual culture than those of most other lands, and yet they wield a powerful influence on Hindu life and thought. If it were not for the retarding influence of wives and mothers, many men of India would forsake their idols and false doctrines and practises.

Mrs. Fuller, who has recently died in India, was an unusually able and devoted missionary. She made a careful and thorough study of the condition of India's women, the causes and the remedy. No other book on the subject approaches it in value and interest. As Ramabai says, "The world needs such a book to enlighten it. . . . Indian women themselves do not realize the depths of degradation they are in."

Mrs. Fuller lifts the curtain and lets us see the awful degradation which characterizes the life of millions of our sisters in India, degradation not only sanctioned by custom, but upheld by their religious beliefs, and connected with temple service and idolatry. Child-marriage and enforced widowhood and their results; the zenana and its prisoners; muralis, devadasis, nautch girls and other women of impure life connected with Hinduism; infanticides, etc. These and other subjects are treated fully and frankly, and give some slight idea of the wrongs that need to be righted. These chapters should bring home to our hearts a greater sense of how much women of Christian lands owe to Christ.

England has done much already, but still more remains to be accomplished. "The real remedy" is Christ and His Gospel, which must be carried to Indian women by their Christian sisters. Every man and every woman who has the interest of these women—more sinned against than sinning—at heart, should read this book. First know, then do. *

RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST. Cyrus Townsend Brady. Portrait. 12mo, 200 pp. $1.25. Charles Scribner's Sons, New York.

A home missionary's life is no sinecure, but it offers an unusual variety and little opportunity for drowsiness. These characteristics are well reflected in Mr. Brady's exceedingly interesting and attractive little book of "Recollections." They abound in humor and pathos, in wit and in wisdom. No one will be troubled with drowsiness while reading them, but will find fresh interest on every page. The glimpses of work on the frontier will create new interest in the characters found on those needy fields. Mr. Brady is an Episcopalian of Presbyterian antecedents, who has been truly used to bring blessing to individuals and to communities. *

THE CONQUEST OF THE SIOUX. Third edition. By D. C. Gilman. Illustrated. 12mo, 86 pp. $1.00. The Hollenbeck Press, Bowen-Merrill Co., Indianapolis, Ind.

This little book of about one hundred pages well deserves the favor which it has received from the Christian public. It relates mainly to the more recent phases of the "conquest" of our most powerful Indian tribe, now resident in the Dakotas, by the representatives of the Congregational, Episcopal, and Presbyterian churches, with especial prominence, fitly given, to the work of two sons of the first missionaries, Rev. A. L. Riggs, and Rev. J. P. Williamson. Each of the seven chapters is of thrilling interest, and the fifteen excellent illustrations lend an additional charm. ***

China in Outline. J. T. Gracey, D.D. 64 pp. (Paper.) 20c.

Here is China in a nutshell. A condensed description of the country, people, history, customs, religions, missions, and the present crisis—all this with maps, diagrams, statistics, and a list of recent missionary martyrs. The pamphlet is offered to young peoples' societies at 10 for $1.00. Copies may be had from the author at 177 Pearl Street, Rochester, N. Y.

The Situation in China. Robert E. Speer. 12mo, 61pp., paper. 25 cents. Fleming H. Revell Co.

There are few writers as clear and forceful as Robert E. Speer. He is thorough and accurate, but also clear, convincing and picturesque. He refrains from expressing premature judgment, but gives much material which is valuable in forming an opinion. The book consists of a chapter on "Missions and Politics in China," reprinted from Mr. Speer's book, together with an introductory chapter on recent events and the present situation. *

Japan and its Regeneration. Rev. Otis Cary. 8 vo, 116 pp., paper. 1s.6d. Student Volunteer Missionary Union, London.

The excellent text-book on Japan has already been noticed in these pages. The British edition is accompanied by an outline course of study by Tissington Tatlow. There is certainly no better text-book on Japan for mission study classes. It has already proved exceedingly useful in student circles.

Forward Movement of the Last Half Century. Arthur T. Pierson, D.D. 8vo. 420 pp. $1.50. Funk & Wagnalls Co., N.Y.

The chapters of this book deal with some of the remarkable religious and philanthropic movements of the last 50 years—for example: The Keswick Movement, Faith-work, Anti-Ritualistic Movement, Bible Schools and Conventions; Women's Work; Church Union; Student Uprising; Independent Missions; Living Links; Work for Soldiers; Missions to Lepers and Work for Children.

Monthly Missionary Bibliography.

Christianity in the XIX. Century. Geo. C. Lorimer. 8vo. 652 pp. $2.25. American Baptist Publication Society, Philadelphia.

Forward Movements of the Last Half Century. Arthur T. Pierson. 8vo, 420 pp $1.50. Funk & Wagnalls Co., New York.

A Study of Christian Missions. W. N. Clarke. 12mo, 268 pp. $1.25. Charles Scribner's Sons. New York.

Christ and Missions. Rev. John Smith. 12mo, 181 pp. Robert Bryant, 44-50 Aldersgate St., London, E. C.

In the Siege of Peking. W. A. P. Martin, D.D., LL.D. Illustrated. 12mo, 190 pp. $1.00. Fleming H. Revell, New York.

Typical Women of China. Translated from a popular native work by the late Miss A. C. Safford, of Soochow. Edited by John Fryer, LL.D. 192 pp. Illustrated. Kelley & Walsh, Shanghai.

China in Outline. J. T. Gracey, D.D. Map. 16mo. Paper. 20c. Rochester, N. Y.

The Outbreak in China: Its Causes. Rev. F. L. Hawkes Pott. 8vo, 124 pp. 75c. James Pott & Co., N. Y.

The Making of a Missionary. (China.) Charlotte M. Yonge. 12mo, 258 pp. $1.00. Thomas Whittaker, New York.

Verbeck of Japan. Wm. E. Griffis. 12mo, 375 pp. Illustrated. $1.50. Fleming H. Revell, New York.

Burma. Max and Bertha Ferrars. Large quarto, cloth, gilt top. $15.00. E. P. Dutton & Co., New York.

Pandita Ramabai. Story of Her Life. Helen S. Dyer. 12mo. Illustrated. $1.25.

From the Fight. Amy Wilson-Carrmichael. 8vo, 62 pp. Illustrated. 2s. Marshall Bros, Keswick House, Paternoster Row, London.

With Note-Book and Camera. Edith Baring-Gould. 8vo, 140 pp. Illustrated. 1s. 9d. C. M. S., London.

England, Egypt, and the Soudan. H. D. Traill. 8vo, 242 pp. E. P. Dutton & Co., New York.

Christians in Khaki. Jessie Page. Marshall Bros., London.

Sign of the Cross in Madagascar. J. J. Kilpin Fletcher. 12mo. $1.00. Fleming H. Revell, New York.

Report of Philippine Commission. 1900. 2 vols., 8vo. Washington, D. C.

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Ecumenical Hymn of Missions Words by J. S. B. Monsell. Music by R H. Woodman. Copyright by S. M. Travis.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

What the Red Cross has done. During the nineteen years of its existence under the leadership of Miss Clara Barton, this organization has seen service in no less than 18 fields, with Galveston tidal wave supplying the last call for relief, and including the Mississippi floods, the Johnstown disaster, the Russian famine, the Armenian massacres, the Cuban reconcentrados, the Spanish-American war, etc. Nearly $3,000,000 have been dispensed for the saving of life and the alleviation of suffering.

The Indian Conference at Mohonk. One of the best of the eighteen conferences on Indian affairs was that held at Mohonk last October.

The duties of the future include a revision of the lease system, which at present allows absentee landowners to fall into vice with the proverbial ease of those who have idle hands. Trustworthy records should be kept of marriages, births, and deaths, with reference to the transmission of lands. It is also high time to do away with agents and the relics of the reservations where they are no longer necessary. Last year 17 agencies were named by the commissioner that might be closed forever, and the Indians left to their own devices, but, in spite of his recommendations and the efforts of many disinterested people, none of these were done away with, and the Indians living upon them are still under tutelage. The platform is as follows, somewhat abridged:

The conference offers its hearty and unanimous approval of the statement of the Indian commissioner that it would be better for the Indian if he had been treated from the beginning as an individual subject to the laws of the land.

Further measures urgently needed are the following: Rations should be issued only when succor is indispensable. When allotments are made in arid districts, an ample supply of water for irrigation and domestic requirements should be permanently provided. Carefully selected, well-trained farmers and field-matrons should be appointed to furnish industrial education in allotted lands. Marriage should be regulated and protected by law, with a system of registration securing property to legal heirs. The expensive machinery of the agency should be discontinued, when Indians have become self-supporting citizens, and several should be discontinued at once. This conference believes that Indian legislation should be so shaped as to secure as soon as possible the abolition of the Indian bureau.

There is greater need than ever for Christianizing influences, and a new missionary spirit should be awakened in behalf of those just passing from the old superstitions.

Intercollegiate Y. M. C. A. In the twenty-three years since the College Young Men's Christian Association was started as an intercollegiate movement, more than 3,000 young men have been led through its influence to enter the ministry. The American and Canadian Students' Association movement is represented in 624 societies in institutions of learning, and has between 33,000 and 34,000 members. Its mission study classes are attended by an average of about 4,210 men and women students weekly, and more than 1,500 student volunteers have engaged in foreign work. Its voluntary Bible classes number 12,000 students engaged in daily devotional study. Over 35,000 persons have been "converted" through its instrumentality.

Theological Students' Convention. Three years ago the Inter-Seminary Missionary Alliance gave way to the Seminary Department of the Young Men's Christian Association. The first triennial convention of the new organization was the largest convention of theological students ever held. The

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they omit the United States. The figures are derived almost wholly from annual reports, and relate in the main possible blanks, and hence where official figures were not at hand, conservative estimates have been

Names of Societies.	Date of Organization.	Mission'y Income.		Missionaries.				Nat. Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Native Toilers.
American Board	1810	$737,957	156,957	166	17	170	186	239	518
Baptist Missionary Union	1814	543,493	499,493	171	26	174	118	1,404	3,209
Southern Baptist Convention	1845	140,102	7,095	41	0	40	13	29	104
Free Baptist	1833	24,445	475	7	1	8	8	6	61
Seventh-Day Baptists	1847	4,220	500	1	1	2	2	0	15
Christian (Disciples)	1875	157,063	12,952	47	8	25	15	22	80
American Christian Convention	1886	8,571	140	6	0	3	2	7	5
Protestant Episcopal	1835	357,890	16,715	39	12	28	29	85	382
Society of Friends	1871	43,737	2,051	15	4	13	33	12	101
Lutheran, General Council	1869	18,751		6	0	4	4	1	137
Lutheran, General Synod	1837	48,600	7,671	12	0	6	6	0	468
Methodist Episcopal	1819	1,333,695	15,358	238	23	218	219	463	4,264
Methodist Episcopal, South	1845	373,209	21,251	61	7	62	57	92	227
Free Methodist	1882	14,233	92	4	1	5	4	0	13
Methodist Protestant	1888	13,537	998	4	1	5	0	6	15
Wesleyan Methodist	1890	7,000		3	0	2	1	0	3
Presbyterian	1837	903,133	18,684	234	59	253	180	170	963
Presbyterian, South	1861	176,000	7,523	61	8	55	37	15	98
Cumberland Presbyterian	1820	29,079	1,427	9	2	7	7	7	21
Reformed Presb. (Covenanter)	1856	29,136		7	3	10	6	1	50
Reformed Presb. (Gen. Synod)	1836	6,000	180	2	0	2	6	0	45
Associate Reformed Presb., South	1874	7,982	1,000	4	0	3	3	7	4
United Presbyterian	1859	136,871	23,868	35	10	32	36	44	750
Reformed (Dutch)	1832	147,214	16,704	31	5	31	27	31	349
Reformed (German)	1878	34,229	3,950	9	1	8	4	8	32
German Evangelical Synod	1883	16,406		7	2	5	1	0	72
Evangelical Association	1876	8,500	1,050	2	0	2	0	8	25
United Brethren	1853	18,000	1,100	19	2	21	3	6	9
Canada Baptist	1873	60,844	1,300	22	1	21	15	10	252
Canada Congregationalist	1881	9,000		1	2	2	2	0	4
Canada Methodist	1873	137,745	3,274	79	6	78	0	36	42
Canada Presbyterian	1844	151,210		44	19	40	66	5	270
Twenty other Societies		417,907	4,200	55	150	84	130	21	787
Totals		6,114,759	817,008	1,442	373	1,419	1,220	2,725	13,375

United States and Canada for 1900-01.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1900, though sometimes the year includes a part of 1899. The aim has been to leave the fewest made, based upon former reports.]

Total Working Force.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,296	1,370	51,699	4,523	147,345	1,280	59,671	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
5,086	1,604	134,512	8,539	300,000	1,445	37,297	Burma, India, China, Japan, Africa, France, Spain.
327	268	6,537	1,341	16,000	45	1,278	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
91	18	819	92	1,831	95	3,358	India (Southern Bengal).
21	2	51	0	200	7	213	China (Shanghai).
197	141	2,700	730	6,000	24	1,780	India, China, Japan, Turkey.
23	27	344	26	800	2	51	Japan (Tokyo, etc.).
575	237	5,851	269	17,000	105	4,520	Africa, China, Japan, Haiti, Greece.
178	54	1,713	433	4,443	41	1,558	Mexico, Alaska, Jamaica, China, Japan.
152	212	2,460	63	5,368	116	2,719	India (Madras).
492	432	6,862	575	19,164	213	6,014	India (Madras), West Africa.
5,425	695	91,821	5,726	260,584	1,202	40,349	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
505	135	9,958	581	17,500	30	1,504	China, Japan, Mexico, Brazil.
27	15	100	30	261	5	280	India, S. Africa, St. Domingo.
31	26	371	116	1,000	2	135	Japan (Yokohama).
9	2	20	0	40	1	20	Africa (Sierra Leone).
1,858	1,289	37,820	4,442	100,000	702	23,929	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
274	149	4,074	642	11,000	21	733	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
53	14	888	120	2,500	3	200	Japan, Korea, Mexico, Indians.
77	11	310	43	800	14	730	Northern Syria, Asia Minor, Cyprus, China.
55	17	1,500	20	3,000	8	320	India (Northwest Provinces).
21	14	302	34	800	4	90	Mexico (Tampico, etc.).
907	298	8,379	889	25,000	298	20,910	Egypt, India (Northwest Provinces).
474	253	4,597	269	11,000	187	6,793	India, China, Japan, Arabia.
62	53	1,930	344	4,000	2	190	Japan (Tokyo, Sendai, etc.).
87	17	1,200	0	2,000	11	1,106	India (Central Provinces).
37	21	890	85	2,750	1	8	Japan (Tokio, Osaka).
60	63	4,500	200	8,000	5	400	China, West Africa.
321	75	4,346	543	10,000	89	1,518	India (Telugus).
11	3	35	0	100	2	170	Africa (West Central).
241	140	7,989	785	23,900	10	1,350	Japan (Tokyo), Indians.
444	120	3,500	0	8,000	160	7,500	China, India, New Hebrides, West Indies.
1,127	212	2,538	241	6,000	120	13,569	
20,644	7,987	400,496	31,681	1,016,386	6,252	240,263	

meetings were in the Fourth United Presbyterian Church, Allegheny, Pa., November 1–4, and 47 seminaries in the United States and Canada were represented by 187 delegates.

Dr. Wilton Merle Smith on the first evening sent forth those ringing words of Emerson, "What you are speaks so loud I can not hear what yon say," and they became a challenge to every man for a renewed and complete consecration. Similar addresses were delivered by Bishop Thoburn on "The Constraining Love of Christ," by Chancellor McDowell on "The Best Man for the Most Destitute Fields," and by Robert E. Speer on "That Christ may have the Preeminence."

A fitting climax to such a gathering was a special emphasis on foreign missions. Mr. J. Campbell White delivered the address, "The Claims of India." He was followed by Mr. Ewing on "The Claims of India *Upon You*." Africa was represented by Bishop Hartzell, and very intense was the soul-searching that went on in many hearts as that great, strong man stood there, his whole body shaken with suppressed emotion, pleading for men. "Many a night I've looked up into the clear sky and cried for Men! Men!! I find scientists seeking for bugs, men going into the heart of the country to plant coco plantations, but day after day and week after week, I scarcely see a missionary. O, for men!" The feeling was only intensified by the address that followed on "The Claims of China," by Rev. Harlan P. Beach.

Before the day was closed men went off by themselves for the greatest struggle they had known, and not a few returned to offer their lives for foreign service. The final address by Mr. Mott was well calculated to gather up and crystallize the various influences of the convention, and to send forth the delegates with a world-wide vision.

JOHN GOWDY.

Methodist Women and Missions. The Woman's Foreign Missionary Society of the M. E. Church is among the foremost for vigor of administration and amount of receipts. Its thirty-first anniversary was celebrated in Worcester, Massachusetts, October 24–28th. The last year's receipts reached $414,531, an increase of $54,192, and $118,720 were already pledged toward a $200,000 twentieth century thankoffering. The number of missionaries is 219, and 30 were sent out last year. The 4 publications reach an aggregate circulation of 80,877 copies.

Canadian Episcopalians and Missions. Some years ago the Episcopal Church of Canada began to cooperate with the Wycklifle College missionary organization, and later became associated with the Church Missionary Society of England. Its 15 ordained representatives, besides wives and certain unordained men, are found in China, Japan, Palestine, South America, and among the Eskimo of the far North. There is besides a Board of Foreign and Domestic Missions which is not in sympathy with the C. M. S., though an effort is being made to bring the two into cooperation.

An Arctic Conference. Says the *Greater Britain Messenger:* "A missionary conference was held at St. Matthew's Mission, Fort McPherson, in the Mackenzie River Diocese, on the last two days in June. It was in the uttermost parts of the earth, at one of the most remote posts in the British Empire, within the Arctic Circle, at the time when there is perpetual sunlight, in almost tropical heat, notwithstanding the high

latitude. All the clergy of the diocese were present, with the exception of one. The Rev. I. O. Stringer had traveled over 200 miles from his station in the Arctic Ocean in a boat manned by Eskimos. The bishop had come in the *Ella Ya* nearly 800 miles from an opposite direction, picking up the Rev. and Mrs. Spendlove on the way; and the absentee, the Rev. T. J. Marsh, would have had to travel more than 1,000 miles. It was the intrusion of the French priests among his people that prevented his presence."

Conditions of Success in Brazil. In my travels in Brazil several things became clear to me. First, in order to do successful work among the Indians, we must, with the Gospel, teach these people a civilized way of living. This they can not learn from their Brazilian neighbors, and our mission should therefore, if possible, include a few farmers and tradesmen. Second, the Indian missions must be kept far enough inland to be out of easy reach of the rumseller and Brazilian trader in general. This can only be effected by either going far from the river, or by asking the government for a reservation from which all undesirable people shall be excluded. Third, the mission stations should aim to become partly self-sustaining, producing their own staple foods, not only to reduce the cost but also to furnish employment and practical instruction to the natives. Fourth, there must be a central station from which the interior work can be intelligently directed, sustained, and aided. For this purpose no place on the Tocantius is better suited than Carolina. It is the only place which has regular mail communication, and is easier to reach, by way of Maranhao, than by river from Para.—*Geo. R. Witte.*

Progress in Brazil. At a recent meeting of the Synod of Brazil, in which the missions of the Presbyterian Church, both North and South, are joined, the 4 presbyteries hitherto existing were divided into 7. Ten new churches were reported as having been organized since the last meeting, and the total membership had increased from 6,000 to probably 7,000. Since the last meeting, 3 years ago, 400,000 milreis have been contributed by the churches, which, at 5 milreis to the dollar, is equivalent to $80,000.

EUROPE.

Expansion of Great Britain. A recent writer estimates that during the century now drawing to a close, land has been added to the British Empire at the average rate of 2 acres for every second of time. In the year 1800 the Empire was only 6 times as big as the United Kingdom, while in 1900 it is found to have become just 96 times as big. Roughly, the increase has been from 2,000,000 square miles to 12,000,000, and this growth of six times the area in 1800 has been going on all over the world.

Is England Degenerating? It is perhaps when a nation is least conscious of its weakness, and when men are glorying in the outward achievements of commerce and political status, that a rude awakening is given them by those who have a deeper insight into the affairs of mankind and the Divine government of God. Dr. Horton said recently that the apparent motto of England for some time past has been "fast living and deep drinking."

Dean Farrar made a similar indictment some time ago as regards England. Principal Fairbairn has shown that the great advancement of the empire has been achieved in

a century which, in the main, has been a century of peace. No one can doubt that at the present time the tide is flowing in precisely the opposite direction in England, at least with a large class of imperialists.

A somewhat like criticism of Germany, in all its growing strength, comes from a scholar of the highest rank, Professor Beyschlag, of Halle, who in pointing out the "elements of weakness in modern Germany," writes as follows:

There have been other periods in the history of Germany when a lower type of morality prevailed; but there has been none other that has been so characterized by a "spurning of all the sacred possessions of the inner man." Denial of the existence of God and mockery of His word are not now, as in former generations, the timid confession of a few shipwrecked souls. It has now become the cold-blooded conviction of hundreds of thousands throughout the empire, and is in many circles considered the acme of culture and education. There can be no more terrible sign of the times than that a man like Nietzsche, that man of depravity, who used, or rather abused, his fine mental abilities only to mock at everything that gave man stability, until he finally passed over from an ethical to a physical lunacy —that such a man could be glorified as the protagonist of the highest type of culture in this "land of thinkers and authors."

Tho England may not be in such speculative errors as regards religion, its temporary devotion to material aims without reference to spiritual standards, almost inevitably leads to identical results with any thorough going materialism. —*Bombay Guardian.*

British Work for Sailors. Within the United Kingdom 3 societies devote themselves to the well-being of seafaring men: The Union for British and Foreign Seamen dates from 1818, and has 82 institutes, reading-rooms or homes, with the work in charge of 154 clergymen and others. The Church Sailors' Mission, formed in 1837, has 52 British and 18 foreign stations, 91 churches for sailors, 46 pastors, and upward of 70 other missionaries. Besides, the Deep Sea Fishers' Mission has 15 vessels kept busy diffusing medical aid and religious influence. These 3 maintain 200 stations, at an annual cost of $500,000, and reach 1,000,000 men.

Livingstone Memorial in London. A memorial fund has recently been started in England for the purpose of a suitable building for Livingstone College, the English Medical Missionary Training Institute under the principalship of Dr. Harford Battersby. The college was founded seven years ago for the purpose of teaching missionaries how to care for their own health and how to treat simple diseases. It has now outgrown its original quarters, and has purchased Knott's Green, Leyton, for its future home. This building is well adapted to the needs of the college, and would make a very suitable memorial to David Livingstone. The amount required to pay for the property and repairs is £6,000 ($30,000). It is a thoroughly worthy object, and one to which we hope that many friends will be led to contribute. Send contributions to Dr. Harford Battersby, Livingstone College, 133 Salisbury Square, Fleet Street, London E. C.

North African Mission. This organization, formed in 1881, is devoted almost exclusively to work among Moslems, and lays especial emphasis upon the educational and medical side of evangelism. A few weeks since a farewell meeting was held at Devonshire House, where 19 missionaries were present, who were returning to their labors, and 4 who were

going out for the first time, almost at once. The mission employs about 100 missionaries in all. An encouraging statement was made by Mr. E. H. Glenny, the secretary.

The Zenana Bible and Medical Mission of London has recently sent out eleven new lady missionaries to India. These are only sufficient to fill the most pressing vacancies. Sir Charles Elliott presided at the farewell meeting, October 9th, and Dr. Hanson gave the valedictory address.

The United Free Church of Scotland. The launching of this new ecclesiastical body, formed, happily, not by division, but by union, is a matter for rejoicing all the Protestant world over. The strength of the uniting bodies is indicated by the following statistics of date December 31, 1899: United Presbyterian Church—ministers, 637; congregations, 594; communicants, 199,089; Sabbath-school scholars and teachers, 114,806. Free Church—Ministers, 1,149; congregations, 1,112; communicants, 296,089; Sabbath-school scholars and teachers, 168,159. Total for the new organization, 1,786 ministers, 1,706 congregations, 495,178 communicants, 282,965 Sabbath-school scholars and teachers.

Foreign Missions of the United Free Church. Of course, the foreign work shares in the union referred to above, with these statistics as the result:

Ordained European missionaries	128
European medical missionaries	49
Woman's Society missionaries	106
European evangelists	50
Total European agency	333
Ordained native pastors	35
Native licentiates	18
Native evangelists	539
Native teachers	1,080
Woman's Society teachers	533
Bible women	52
Total native agency	2,230
Foreign mission fields	17
Principal stations	156
Out-stations	636
Members in full communion	41,867
Candidates	13,667
Attendance at 8 colleges and 890 schools	56,135
Foreign mission income received in Scotland	£113,209
Received at stations abroad	62,533
For missions to the Jews	9,097
Total	£184,839

The Passing of the "Harmony." Year by year for 130 years the Moravian Church has sent a vessel to the stormy coast of Labrador to carry out and bring away missionaries, to take out provisions and mission stores, and, in short, make the one communication of the year between that bleak missionary outpost and civilization. The first vessel so employed was named the *Harmony;* it has had two successors, each of which bore the same name. The third *Harmony* became, a year or two ago, too old for such a voyage, and a substitute was chartered. But this year that is judged unnecessary. The outgoing missionaries are traveling by the Allan Line to St. Johns, and thence by mail-boat to the coast.

German Press on Missions. The German Press is again on the war-path against Christian missions, and it is an unhappy sign, that the readers will put up with such flagrant absurdities and untruths from their newspapers, and will not rise up against them.

No. 404 of the *Volkszeitung* occupies itself with the yearly report of our (Berlin) Society. The paper, quite correctly, gives the number of the souls belonging to our congregations in Africa and China at 37,293, but calls this "result of an activity of 76 years," pitiable. Apart from the fact that our missionaries first went to the heathen in 1834, so that we have only been laboring about 66, not 76, years, the paper seems to have no inkling of the history or the nature of

Christian missions. The beginnings of missions are everywhere hard, and show little success. It has been reckoned that at the end of the first century there were at most only 200,000 Christians in the whole world, altho to-day Christianity has prevailed over a third part of mankind. Our missionaries for Africa have had to do much preparatory work. We have reduced eight languages to writing, and published books in them. Furthermore, in this time 74 stations have been founded and developed by our missionaries in Africa and China, on which there are standing dwellings, churches, and schools, stations of a permanent money value. This makes it foolish for the journal to say that in China last year 540 persons were converted, but that to convert them 140,000 marks ($27,000) were spent. In our report it is expressly stated that 92,000 marks were spent on important buildings in Canton and Tsintau. This leaves 48,000 marks for current expenses, and these have not been laid out merely for the 540 converts, but also for the instruction of over 500 school children, and 341 catechumens, besides a large literary activity. We missionary workers have patience, we know that all beginnings go slow. When our society had been laboring 33 years, our congregations numbered only 2,000 souls. To-day they number almost 40,000. That is, they have multiplied twenty-fold. How high the numbers are likely to run in 33 years more, if God's grace keeps up the same rate of increase, friend and foe can easily compute.—*Der Missions-Freund.*

The Y. M. C. A. in Russia. A movement looking toward the establishment of work for the young men of Russia has been fostered for some time, and found its expression last month in the opening of a building in St. Petersburg for the "Society for the Moral and Physical Development of Young Men." An organization patterned after the Young Men's Christian Association, and encouraged by Mr. James Stokes, whose interest and benefactions, it will be remembered, made the splendid Association work and building possible in Paris. Mr. Franklin Gaylord, who established the Paris work, has been assisting in the direction of the organization. Prince Oldenberg and other Russians prominent in official life are directors. The czar is deeply interested in the organization.

ASIA.

The Palestine of the Future. There is really room for hope that Palestine will again become a country "flowing with milk and honey." It produces corn, wine, and oil freely. But for "the unspeakable Turk" it would be a land of plenty, while the 13,000 pilgrims, and 2,000 money-spending tourists who already visit it annually, are enough to give it a commercial start. Its growing trade amounted, last year, to $3,500,000, of which the exports were about $1,500,000. It has no harbor, but one could be made at Jaffa, and this would greatly facilitate trade in connection with its railroad. The best of the agriculture is in the hands of religious, benevolent, and national communities. Its largest export is soap. It exported last year $385,000 worth of oranges, which went chiefly to London. The Turk will soon have to stand aside and let this land develop. If Germany builds the Euphrates Valley railway there will be a tendency to disrupt the strongholds of Mussulman stagnation. As a sphere of influence Germany

has Asia Minor and Syria west of the Euphrates and within a line drawn northwest from the sources of the Euphrates to Scutari. Russia insisted that the railway should at no point cross the Euphrates; and Russia claims as her sphere of influence Asia Minor, Mesopotamia, Kurdistan, and Persia to the east of the Euphrates.

Better have been Taught at Home.—Of 44 Armenian students who came from the Central Turkish missions to America for theological education, only 4 have returned to become permanent pastors in their own land.—*Rev. F. W. McCallum.*

What Persian Doctors Do. A few months ago Dr. White, of Yezd, Persia, was asked to treat a young man who was suffering from severe abdominal pain. The native doctor had given him a *daily dose of shot in order to straighten any kinks in the bowel!* Curious accounts are sometimes given of the operations performed in the hospital. On one occasion the doctor was said to have made a cut from the knee to the ankle, and then looked in with a telescope!—*Mercy and Truth.*

Caste in India. Missionary Frohmeyer (Basel M. S.) in his report of the South Indian Conference, says:

"The commission had proposed that no Christian who observes caste shall hold an office in the Church, and all permitted means shall be used to expel this unchristian institution out of the Christian congregations. Thereupon arose a sharp dispute. . . .

"It was especially the leading Wesleyans, Messrs. Findlay and Haigh, who adjured the assembly not to lay any such yoke upon the necks of the congregations. On the other hand, the aged Dr. Scudder manfully protested against the lax interpretation of caste. An explanation of the motion was finally made which practically enables one to interpret it as he will. The motion thus amended, runs as follows:

"'No person who breaks the law of Christ in the observance of caste, can exercise an office in the Christian Church.'

"What divides the missionary societies in this matter, are hardly varying apprehensions of caste, nor yet different principles in respect to its treatment. It is rather practical difficulties that divide. Many have implicated themselves too deeply with this demon, or perhaps their predecessors, in a time when they did not recognize it in its dangerousness. Now they do not know how to get out of the blind alley. They fear a dangerous crisis, and thence it is easy to understand, as men's minds work, that they try to make out the embarrassing thing less dangerous than it is."

The Impotence of Secular Education. The famine in India has led to some strange revelations. Among them is this: Many natives who have been educated in England, and have come in closest touch with Western civilization, possess great wealth. Yet not one of them, it is said, has done anything to aid the starving millions of his fellow-countrymen. This has been left for England and America. While British doctors have risked life, and worked themselves almost to death in ministering to the plague-stricken, native physicians educated in English schools have refused to wait upon them. Education and civilization do not make men merciful, and self-sacrificing, and self-forgetful. Christianity alone does this.

Native Education in India. The true token of the weakness of Hinduism is that India has so long neglected to provide herself with an adequate protection against the subversive influence of a Christian system of education! But now it would seem that the old reproach of Hinduism has passed away; defenders of the faith have come forward and constituted themselves a board of guardians for native educational institutions, and are resolved to vindicate the honor of their religion by saving parents the necessity of sending their children to schools of unacceptable denominations. . . . So loyal an endeavor as that of the Council of Native Education can not but claim our sympathy, but we confess to some doubt as to the precise character of the motive which has inspired it. Such a movement will demand patience and sacrifice, and can only hope to succeed if it is able to rival Christian missionary work in intensity of conviction, and is actuated by deep feeling. It must be galling to the narrower patriotism to be compelled to assent to a system of education which militates against the national religion. But patriotism is not strong enough to fight the battles of religion, and the struggle at issue is a conflict of contending faiths.

Christian missions may await the action of the council with unconcern; if this council on this work be of men it will be overthrown. Two possible maneuvers, however, must be guarded against. There must be no attempt on the part of the council to secure aid for native institutions irrespective of their efficiency, and there must be no interference with the liberty of any school that imparts a sound secular education debarring it from the receipt of a grant in aid, unless it undertakes to dispense with the teaching of an alien religion.—*The Harvest Field.*

Missionaries as Famine Sufferers. In Gujerat, Rajputana, and Central India, the deaths of at least 10 missionaries have occurred in connection with the famine relief work of this year. So far as human eye can see, these deaths were directly due to overwork, hardship, and exposure endured in self-sacrificing effort to save the starving famine sufferers. Others there are at the present hour quite worn out with hard work and the terrible burden of sympathy and anxiety which they have carried so long. The heroic work the missionaries have done in connection with this unparalleled famine of 1899–1900, is beyond all praise. They have not spared themselves at any point.—*Indian Witness.*

The First Converts are Usually Men. In an article dealing with the position of women in Burma, in a missionary magazine, the writer says: "It is a significant fact that, when the Gospel is first preached in Burma, the converts are men generally; as women are taught to read they become Christians. In the older churches, in Rangoon and Moulmein, where schools have long been established, the women in the congregation may predominate; while in the new districts, the church members are principally men. They meet for worship on the Sabbath, while their wives and daughters are at home working, or in many cases, planning some desecration of the Christian Sabbath. As soon as a heathen woman learns that a church disciplines a man for whipping his wife, she takes advantage of this circumstance, and does all she can to vex her husband."

The Reformers in China. According to missionary Fladd, in the *Basel Magazin*, we have less occasion than we had supposed to regret the present defeat of the reform plans of the young Emperor Kwang Su. "For altho Khong Ju Wei"—the emperor's chief adviser—"owed the best of his thoughts on reform to his intercourse with Christians and to the reading of Christian books, yet he was in no way inclined to acknowledge this. To be sure he appeared to be kindly disposed toward the Christians, but in his heart he hated Christianity, and, in fellowship with influential men in Japan, was forging projects against it, and indulging the hope that when he should once have come to the helm, he might be able to exterminate the detested sect. Letters from Japan have proved this beyond dispute.

"In his view there was only one means of deliverance for China; Western culture and sciences with Confucian morality as the foundation. Therefore, much as, in one aspect, we lament that his plans of reform have been stifled in the germ, even after the emperor had set them in motion, yet we can not but say, that such a reform movement on such a foundation would have brought China no blessing, and Christianity no advancement. Possibly the miscarriage of his plans may have opened the eyes of the man, and given him to see, that all hangs on God's blessing, of which plainly he made no account; and that without a Christian foundation, it is no longer possible to help the Chinese commonwealth." —*Rheinische Berichte.*

Women as Heroines. In their readiness to resume work in perilous districts in China, the women are not a whit behind the men. Here is what a missionary teacher, who barely escaped with her life from her post into the interior to safety on the coast, writes in a private letter of the place where the roof was burned over her head and her life was in danger from the mob, and the soldiers, and the peril of midnight flight near hostile villages. "That night, as we were fleeing from Wei Hsien, as I looked back and saw the flames rising behind me, I thought, these flames will kindle a wonderful work for God in this place and then how glad and happy we shall be. I am more than ever anxious to go back and begin work again, and Wei Hsien and the people there are dearer to me than ever before."

A Humane Chinese Official. We must not, even in China, judge all by the many. It is said by some Swedish missionaries who escaped from the province of Shensi, that the governor of the province, upon receipt of the edict of the empress dowager to kill all the foreigners, was moved to tears. He concealed the edict, and immediately issued proclamations favorable to the foreigners. He offered safe conduct to the missionaries even beyond the borders of his province, and it was due to his kindly services that the missionaries escaped. To thus aid the despised foreigners at great personal risk shows an appreciation of their services and worth, and an unselfishness truly rare in a Chinese official.

The Opening of Tibet. The Roman Catholic Bishop Biet, vicar-apostolic of Tibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is

vouchsafed in the land of the grand lama. The New York *Tribune* explains this astonishing news on the basis of the hostility which for centuries has existed between Tibet and China, holding that the Tibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden land," guarding against intrusion their western frontier. If Tibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

Great Growth in Korea. In our station this year we have baptized 781 people, and received 1,944 as catechumens. There are many more waiting and anxious to be baptized who would have been had it been possible for us to cover our field properly. These people gather in 179 out-stations. We have now 14 helpers, 8 of whom are supported by the Koreans, and 2 more will be supported just as soon as the missionaries in charge have the men to recommend. For example, I have in my district 3 helpers, 2 of whom are almost entirely supported by the natives, and 1 is entirely supported by the foreign funds. This people are ready and willing to support another man, and will do so just as soon as I have some one to recommend.—REV. GRAHAM LEE.

Missionary Conference in Japan. The second general conference of Protestant missionaries in Japan, was held in Tokyo, in the last week in October. The attendance was large beyond expectation. Rev. Dr. Davis was elected president, and on taking the chair delivered an inspiring address on "Our Message to the Nation and to the Church; Christ's Message to the Apostles, and the Message of our Lives." Among other papers were the following:

"Conditions under which the Work has Been Carried on," by Dr. D. C. Greene; "The Progress of the Work," by D. Thompson; "How Far is the Ground Covered by Existing Agencies," by Rev. G. F. Draper; "Woman's Work," by Miss Julia Dudley; "Spiritual Life of the Missionary," by John Scott, D.D.; "Methods of Evangelistic Work," by Rev. Walter Andrews and Rev. A. Oltmans; "Preaching the Gospel," by J. W. McCollum; "Christian Work in the Liu-chiu Islands," by R. A. Thompson; "The Ainu," by Rev. John Batchelor; "Statistical Comparisons," by D. S. Spencer; "Bible Study for the Missionary," by Dr. A. D. Hall; "Schools and Colleges," by Dr. Wainwright and Miss Searle; "Theological and Evangelistic Training Schools," by Dr. Learned; "Training Schools for Bible Women," by Miss A. B. West; "The Prayer Life of the Missionary," by Dr. Bennett; "Educational Classes and Christianity," by Prof. E. F. Clement; "The Student Class," by G. M. Fisher.

The conference throughout was notable for the able presentation of timely topics, and the friendly and animated discussion of the themes presented. Through the courtesy of Rev. E. S. Booth, principal of the Ferris Seminary, Yokohama, we shall be able to publish later some of the best papers read at the conference.

The Tide Again Rising in Japan. After a marked decline in the number of Christian converts in Japan, the most recent statistics show a change for the better. In the 4 years from 1888 to 1892 only 6,000 were baptized, and after that the churches were stationary, their numbers in some cases even decreasing. But in 1898 there was the remarkable increase of 11,000 adults baptized in the evangelical churches, 24,000 in the Russian mission, which has shown great activity under Bishop Nicolas, and 52,000 in the Romish Church, which counts children along with adults. The evangelical missions are clearly in the ascendant, and especially the Presbyterians and Congregationalists, who number about 11,000 adult members each.—*Nordisk Missions Tidskrift.*

AFRICA.

A Mission Blotted Out. During a recent visit to Sherbro, when he inspected the churches at York Island and Victoria, and another in course of erection at Bonthe, the Rev. E. H. Elwin, secretary of the Sierra Leone Mission, could not find even a trace of the church at Bendu, an old station of the C. M. S. Mr. Elwin wrote on May 10th: "There is no sadder place on the West Coast. We walked among the ruins of hundreds of dwellings, among which were several big trading factories, and all is now desolate, burnt, and waste. The place which two years ago was populous and flourishing is now utterly deserted, as tho it had never had an existence. This is due to the Mendi rising."

Native Population in Africa. In spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were 60 years ago. The Zulus, in Natal, have doubled their numbers in 20 years. In 30 years the Basutos have quadrupled, overflowing into the Orange Free State and the Cape Colony. The Bechuanas are probably 4 times as numerous to-day as when Dr. Livingstone was a missionary among them. Dying out at the touch of civilization! Why, the natives of South Africa were never so thoroughly alive. And this vitality of the natives may mean the permanent enrichment of the empire, if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry or handicrafts. The Cornish miner who goes to work at Kimberley or Johannesburg, does not wield the hammer and turn the drill as he did at home. In the new lands he finds a new environment, and discovers that he can do very much more by directing the labors of the two or three, or half-a-dozen natives that are allotted him. And the same holds true, to some extent, of all the skilled labor that England sends us. The brain of South African industry is at present covered with a white skin, and apparently will long continue so. But its brawn is covered with a black skin, and there is no immediate prospect of a change.—*L. M. S. Chronicle.*

The Railway to Uganda. The annual report on the progress of the Uganda railway up to March 31st last, was published in August. A year previously the permanent alignment had been marked out to the 418th mile; and during the year under review the survey of the remaining 164 miles was completed, while earthworks (except on a portion, 12 miles long, of the Kikuyu Incline) were made ready for the rails up to mile 420, an advance of 108 miles. During April and May, 1899, the plate-laying was carried rapidly from mile 279 to Nairobi (mile 326), which is to be the headquarters of the railway. Here a month was spent in laying sidings and transferring materials for workshops, etc., and it was not till October that the rails reached the top of the Kikuyu Escarpment at mile 362. At this point it had been arranged to provide temporary expedients for lowering materials of all kinds, as well as locomotives and rolling-stock, down the slope; but owing to the war in South Africa, long delays arose in the sending out of machinery, and the

inclines were not completed till May of last year. On October 30th the "rail-head" had reached to 452 miles from the coast, while advance gangs were working up to the 490th mile.

Verily, Moslems can be Reached. The Holy Spirit can turn the hearts of the Mohammedan Hausas toward Christ, as well as the hearts of the heathen Batoro, and He will if we ask with faith. Yes, and why not also the hearts of the Mohammedans in Egypt and Palestine and Persia? Indeed He is doing it. We are warned to exercise great circumspection in what we write. The adversaries of the Gospel are ever watchful to find a pretext for opposition. We have seen an Arabic translation, printed in Egypt, of Lord Salisbury's speech relating to missionary work in Mohammedan lands, spoken at the S. P. G. Bicentenary meeting, and we can imagine the use to which it will be put in the valley of the Nile. In Palestine and Persia our missionaries have to be ever on their guard lest occasion should be given for hindering the work. But God does give signs of His power and answers to His people's prayers. Let us therefore pray on, pray always, and not faint. The parched land shall become a pool and the thirsty land springs of water.—*C. M. S. Gleaner.*

Wellington Seminary.—Little do we appreciate how widespread is the influence of this institution for civilization and godliness, which has well been called the Mt. Holyoke of South Africa. In addition to the hundreds and thousands of young women trained within its walls, its missionary society supports 9 missionaries, and during the last decade has sent more than 50 to toil for Christ in Kimberley, Johannesburg, beyond the Limpopo and Zambesi, even to the shores of Lake Nyassa.

ISLANDS OF THE SEA.

The Kanakas of Queensland. A remarkable work among the Kanakas from the South Seas, was commenced some 15 years ago by Miss Young, and since then over 1,000 have been baptized. The work is carried on on some 50 plantations. A good many who came from the islands heathen, have gone back with the knowledge of Christ, and from time to time touching letters are received from places where they are witnessing. The languages being so numerous, the teaching is carried on in English or a sort of "pigeon English," and it is surprising how well these natives get hold of the Gospel.

The government regulations as to the Kanaka laborers are strict. The "boys" are to come quite voluntarily or not at all, an infringement of this meaning a fine of £500 and forfeiture of the ship. After three years' service they are to be returned to the exact locality from which they were brought, and if they die here, their wages are to go into a government controlled fund and not to the planters. They are well fed, clothed, etc., and not allowed to have strong drink sold to them. If they are willing to learn to read and attend meetings, they have every opportunity of coming to a knowledge of the truth.

There are a large number of aboriginal Australians in the north of this colony. Increasing attention is, I believe, being given them by government and by missions. —C. H. PARSONS, *Queensland.*

Cannibalism in the New Hebrides. Rev. Frederick Paton, son of Dr. John G. Paton, who has spent seven years on the island of Malekula, one of the New Hebrides group,

where cannibalism in its worst form has long prevailed, gives a striking account of present conditions:

Cannibalism exists on every island that is not Christian. It prevails on the islands of Tanna, Santo, Oba, and Malekula. It is to be seen in its worst form on the island of Oba, where the people seem really fond of human flesh. On the east coast of my own island it is not so bad as formerly, but in the north it is more common, and the people in the center of the island are wholly cannibals. Murders are quite common among the natives, and the white men are occasionally killed. In the latter cases the murderer is generally "hired," so that blame does not attach to the actual inciter of the crime. Traders are rarely killed merely for the purpose of plunder. Attacks upon missionaries are common and all of us have to become accustomed to being in more or less danger. Generally, tho, the plots have proved abortive. After some years' residence among the natives the white man gets a good name and is made a friend. But this influence is confined to the neighborhood where the white man lives.

The cannibalism of the New Hebrides is partly religious, and since the introduction of pigs, these animals to a great extent have been substituted for human beings; but still cannibalism is regarded with religious significance, the people believing that by devouring a man they secure a triumph over his spirit.

Yet these cannibals have many good qualities. I have slept in famous cannibal villages and have always been well treated. During one trip inland I was sleeping in a cannibal village that was specially famous, tho I did not know it at the time. Drums were beaten all night at intervals to warn against attacks by hostile tribes. In the morning I made friends with the chief by giving him a present of salt, matches, etc. In return he gave me a spear which had been handed down by nine generations of chiefs, and also gave me a beautifully polished and carved wooden spoon. Hearing that I had been to this inland village, natives nearer the coast laughed, not believing me. I showed the spoon, and they fled in terror. I then found that this spoon was only used at cannibal feasts, and the chief dug his share out of the cooked body with the aid of this spoon. That accounted for the fine polish, as also for the fear of the natives.

Some of the native customs are horrible. In many parts of Malekula people who are ill are just buried alive when their friends tire of them. I recall a particularly gruesome incident, where a man who had been stunned in a quarrel was buried where he fell. Just as the man was regaining consciousness the dogs, who are always prowling about, succeeded in scratching through the shallow grave, and the man arose and went home. The poor wretch, whose appearance in his village caused a great commotion, was never subsequently in complete possession of his senses.

Transformations in Samoa. What a transformation! Fifty years ago wild huntsmen and fishers, now active planters, zealous artisans; fifty years ago dreaded cannibals, now teachers and preachers of faith and love. Fifty years, indeed, are for the individual man a long time, but for a whole people they are a small section of its history. This section of Samoan history begins with a brilliant initial, the solemnly celebrated advent of John Williams, and concludes with the conversion of the little people, and its passing over into the German colonial government, which there is hope will prove a genuine blessing for the island tribe.

Herr von Bulow, however, attacks not only the missionaries but also their work, because, forsooth, superstition, ancestor-worship, drunkenness, and immorality, are still to be found in the islands. That the Samoans are far from having become perfect Christians, is assuredly true. Human weakness is so deeply bred into the flesh that even we Germans, who look back upon a Christian development

of thirteen centuries, can only bethink ourselves with sadness of our own imperfection. Yes, there are yet weak men enough in Samoa, among the aboriginal islanders, as well as among the white settlers. Many of these latter exercise an evil influence upon the former, and therefore for the sake of the primeval population of Samoa it is much to be wished that all the white emigrants were Christians faithful to their creed in word and act.—*Zeitschrift für Missionskunde.*

DEATH NOTICES.

Imad-ud-din of India. Rev. Moulvi Imad-ud-din Lahiz, D.D., was one of the most remarkable of all the converts ever made from Mohammedanism. He was formerly an eminent Mohammedan moulvi, and afterward a fakir. After his conversion he became a very powerful defender of the Christian faith, and led many Mohammedans to Christ. His autobiography was written in 1886, and was translated from Hindustani by the late Rev. Robert Clark, who baptized him, April 29, 1866. Bishop Milman, of Calcutta, ordained him deacon, December 6, 1868, and priest, December 18, 1872. He was examining chaplain for Bishop Milman for Urdu candidates, and afterward under the Bishop of Lahore. In 1884, the degree of D.D. was conferred on him by the Archbishop of Canterbury. He passed away on August 28, 1900, at Amritzar, North India. Extracts from his biography will be given in our next issue.

Robert Arthington of Leeds. The death has recently occurred, at Teignmouth, of Mr. Robert Arthington, who for a long period was a resident of Leeds. He was 76 years of age. Mr. Arthington was an eccentric man of great wealth, and greatly interested in missionary enterprise. He gave large sums of money to the London Missionary Society for work among the Awamba tribes, near Lake Tanganyika, also to the Baptist Missionary Society for the Kongo Mission. It was pioneer work that specially attracted him, and commanded his liberal support. Mr. Arthington's sympathies were not, however, confined to Africa. He engaged and supported 2 missionaries among a tribe in Northern India, and aided others in South America. His gifts for missionary and charitable purposes during the last 25 years, through one source alone, exceed £70,000, and what was given beyond this it is impossible to say.

Robert Arthington lived in a most simple and frugal way—almost like a hermit—but he has been greatly used of God in the distribution of his property for the extension of missions and benevolent work. During the last two years of his life, Mr. Edward Singleton, of Teignmouth, had intimate intercourse with him, and says that his last act was to confirm his intention of giving £20,000 for a convalescent home for women, and a new wing to the infirmary at Leeds. This money was paid the treasurer 29 hours before his decease. His last words were, "My Lord." We expect to make some further reference to the extent of his gifts in the Lord's name, for the encouragement of other stewards of the Lord's property.—A. T. P.

Dr. E. W. Gilman, of New York. The Rev. Dr. Edward Whiting Gilman, senior secretary of the American Bible Society, died at his home, December 4, from heart disease and debility incident to age. He was a brother of President Gilman of Johns Hopkins University. He was born in Norwich, Conn., in 1823, was graduated at Yale in 1843, and later from Union Seminary. After filling pastorates at Lockport, N. Y.; Cambridge, Mass.; Bangor, Maine, and Stonington, Conn., he was called, in 1871, to be secretary of the American Bible Society, and for most of that time had been the senior secretary. Dr. Gilman was a man of accurate scholarship, of methodical habits, of fine literary taste and ability, of marked industry and fidelity. Besides numerous reports and official papers for the Bible Society, he wrote from time to time papers in reviews, articles in encyclopedias, and several monographs specially suggested by the lessons of Christmas and Easter.

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